

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. L, No. 26
WHOLE No. 1278

March 31, 1934

PRICE 10 CENTS
\$4.00 A YEAR

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Workers' Unions and the State

BY the time these lines are in print, the whole complexion of the case of the automobile workers may be altered. The issues, however, are fairly clear, and they are of tremendous importance not only to wage earners, but to employers, and the general public. Upon a correct assessment of all the factors, our escape from this economic depression depends in very large measure. When registered, the judgment, whatever it may be, will be applicable not only to the automobile industry, but to all workers and employers. The case is therefore of universal interest.

In the automobile dispute the direct issue is the right of the workers to bargain collectively through unions affiliated with the American Federation of Labor. The case thus presents a different aspect from that of the railroad workers, where the direct issue is wages. On March 19, the National Automobile Chamber of Commerce, representing all the major companies except that of Henry Ford, bluntly refused to deal with representatives of the American Federation of Labor. The Chamber charged that the affiliated unions did not represent the men, but had been formed through coercion by the Federation. At the same time the companies expressed their willingness to deal with any kind of union freely organized by the workers, and in an advertisement published in all the leading newspapers of the country again asserted their determination to recognize no "outside" labor groups.

The position of the manufacturers is in substance, "There is only one fundamental issue here: whether the automobile industry is to be run by the American Federation of Labor, or any other outside union." To this the labor leaders answer, "The cause of the threatened strike is directly traceable to the attempt of the manufacturers to impose company unions on the workers, and

to force them to accept such unions, in violation of section 7a of the NRA code." It is clear that the problem of the automobile workers involves not finance alone, but many difficult human factors, and, above all, the great issue of whether collective bargaining is to be a reality, or a shameful, hypocritical fraud. At present, many employers are not unlike a contestant who will submit his claims to adjudication, only on condition that he is permitted to name his opponent's lawyers.

It is well that the issue has been brought to the fore, particularly now that the Wagner bill, designed to clarify and strengthen section 7a, is being considered by the Senate. A prominent but unnamed manufacturer, quoted in a recent issue of the *New York Times*, has said that if employers are to be brought under special legal restrictions, workers and all labor unions must be given the name treatment. Writing in the *New York Herald Tribune* for March 21, Walter Lippmann contends that this is the precise effect of the Wagner bill. Under another Administration, he thinks, "labor will find the bill is not a liberation but a trap that can be sprung with the greatest ease, when circumstances have changed." We believe that Mr. Lippmann has spied out a possibility that may not be remote, and it is to be hoped that his discovery will be fully considered, for certainly justice does not require that a factory and a labor union be put by the State on the same plane. An organization formed for manufacturing purposes is a private society, and as such subject to the authority of the State. A labor union, also a private society, is likewise subject to the authority of the State, and to that extent the cases are parallel. But when the principles underlying the two societies are examined, essential differences are plainly discerned.

In the present economic world, employer and employee are not, as they should be, allies. A capitalistic regime, ignorant of the claims of justice, or unwilling to acknowl-

edge them, has split the two into hostile camps. But, as Leo XIII has pointed out, while the wealthy need have no general fear that their rights will not be respected, danger of oppression of the wage earner is always imminent. Hence to protect himself, the worker joins with his fellows for the protection of mutual rights. In doing this he exercises a natural right which, as such, cannot be prohibited by the State, although for reasons of the common good, its exercise may be restricted, or even suspended temporarily. Furthermore, that the effect of the union may not be nullified, employers are bound to recognize the union, and when they refuse, may be coerced by the State. For it is the duty of the State to display particular solicitude for wage earners, and the Pope teaches plainly that distributive justice requires the State to secure for them special care and protection.

Hence the State, be it Federal Government or the forty-eight local sovereignties, does not contravene justice when it declines to place manufacturers and labor unions on the same plane. On the contrary, to do this would usually violate distributive justice.

Applying the Principle

THE principles that were stated above are clear. If we lose sight of them, we may patch up a sullen truce, but we shall never establish economic and industrial justice on a lasting basis.

But it must also be admitted that the application of these principles to concrete instances, especially through Federal legislation, constitutes a task of all but incredible difficulty. In beginning a reform, we must take men as they are, not as we would have them be. If men and societies were perfect, there would be no turmoil, no corruption, no exploitation of the weak, no unhallowed rebellion of workers against employers, and hence no need of reform. But when on both sides, and in all factions, faults are found, reform is demanded, and a work that calls for patience, forbearance, and above all, for strict adherence to the claims of charity and justice, must be initiated.

It would be idle to pretend that there is no reason for the distrust of the American Federation of Labor entertained by many employers. As we have pointed out on due occasion, the handling of many labor difficulties by the Federation has been marked by stupidity, if not by actual indifference to serious wrongs suffered by the public and by employers. One instance in point is the frightful degree of racketeering which in past years established itself in many labor unions affiliated with the Federation. Employers have been forced to conclude either that the Federation does not wish to end these evils, or is unable to end them. In the first case, it is a participant in crime, and in the second, it is an association which the employer will certainly not find helpful.

Nevertheless, in our judgment, making allowance for all faults in administration and for every failure to grasp crystal-clear principles, workers retain the right to form unions affiliated with the Federation. The Federation is

not perfect, but it is rapidly gaining in intelligence and effectiveness. In the light of the teachings of Leo XIII, and granted that employees choose it to represent them, a moral obligation lies upon employers to accept it. This is also an obligation in law, imposed by the whole of Section 7 of NIRA. The clarification of this right and duty is, as we understand it, the purpose of the Wagner bill. At the same time, we trust that no dubious clause of this measure will escape careful examination. One more blow against collective bargaining may be disastrous; for the employer, although he may not admit it, has as much at stake as the wage earner.

War Mongers

AMBITIOUS and unscrupulous politicians, and munition makers of the same stripe, divide the responsibility for war. They work in unholy harmony, and it is difficult to say to which group falls the largest share. In this country, we are prone to think that we are immune from the influence exercised by these rascals, but let us not jump too quickly to that pleasing conclusion. The fact that in spite of distress throughout the country, Congress is contemplating an army and navy program that will cost at least half a billion dollars, ought to make us pause. Senator Borah recently said, in discussing this program, that some attention should be paid to "a small group of men" who have made it their business to promote the munition factories by fostering international distrust. We believe the Senator is right, although the Senate, which has steadfastly refused to investigate this aspect of the question, obviously disagrees.

It would appear that we have grown tired of urging disarmament upon other countries. For a time we meant what we said. The people of this country still mean what was said in their name at Geneva, but their spokesmen have spied a war cloud on the horizon. It is asserted, vaguely yet with tireless reiteration, that war impends with Japan, that war on the Continent is all but certain, and that when war comes we must be prepared to defend our interests. In other words, the old and fatal policies which, we had hoped, the World War had discredited forever, are again urged as the price of national salvation. Certainly the preparedness program which Congress is now considering is a complete disavowal of our purposes expressed again and again, at home and abroad, for more than ten years.

What has brought about this change? It is commonly said that the generation which succeeds a war-scourged generation is apt to see only what is called the glory of war, and none of its frightfulness. Whatever may be true of certain European countries, that is not true of the United States. It is among our young people in high school and at college that pacifism—not always of an intelligent kind, unfortunately—flourishes. Our war veterans and their elders, almost as a moral unit, hate war. We have learned that there are no victors in war, but only losers. What, then, gives the war program entrance into Congress?

It is difficult to disparage the answer supplied by Henry Ford, "Scheming munition workers looking for enormous profits through the sale of arms." After scotching arrogant capitalism through the Recovery Act, are we to be destroyed by this new capitalism which profits by the butchery of millions?

The High Cost of Living

INCOMPLETE figures released by the Department of Labor confirm the housewife's suspicion that the cost of living is rising. During the two-week period ending on February 13, retail food prices rose by 2.4 per cent, to mark the fourth consecutive increase over a period of two months. The present stage, according to the Department, is twenty per cent higher than the low point reached in April, 1933. Another method of showing the steady rise in the cost of food, is to assume an index figure of 100 for the year 1913. Thus rated, the costs were 90.9 on February 15, 1933, 105.8 on January 30, 1934, and 108.3 on February 13, 1934. A survey conducted by the American Federation of Labor shows that up to February 1, 1934, while the price of food had risen 16.7 per cent, and of clothing and furnishings, 27.5 per cent, since April, 1933, the wage in sixteen industries employing two-thirds of all non-farm workers had risen by only 7.5 per cent.

It is evident that unless wages rise more rapidly than living costs, the average man will be worse off, not better. For the solution of this age-old problem, we have no formula at hand, and no economic prescription that will cure every form of distress within a reasonable time. When employers carefully watch the market, and conscientiously adjust wages, the lag between income and the increased cost of living is averted. Unfortunately, however, that greed and avarice which, according to Pius XI, are the chief causes of economic distress take precedence, in too many instances, of justice and charity. When prices go up, the employer's chief solicitude is apt to turn on dividends, increased profits, and new markets. The living wage for every employe is not, as it should be, the first charge on this newly stimulated industry, but the last.

Hence the railroads could not have picked out a worse time than the present to demand that the prevailing ten-per-cent wage cut be increased to fifteen. As the special objects of the Government's care, the roads have been enabled, according to their own accounts, to take up a good part of the slack of the past bad years. The loans made them by the Government constitute a special reason why they should support in letter and spirit the Recovery program.

It is not too much to say that the whole success of this program depends on a solution of this problem of the balance between prices and wages. That the problem is present to the Administration was evident in the recent meeting of the Code authorities with General Johnson and his assistants at Washington. On the one hand, if the program is to succeed, industry must make a fair profit. Profit in our present system depends on a margin between

costs of production and prices paid for the product. The biggest item in cost of production is the wages paid for labor. On the other hand, the wages paid for labor are the purchasing power that consumes the goods produced. So we have this contradiction: industry is complaining that prices are high because production costs are high; the wage-earning consumer is complaining because prices are so high that his wages do not suffice to purchase them.

If this is true, and it seems to be, then the whole profit system is in danger. Normally, depression is ended by successive and alternate steps: profits made because of lower wages; then more employment and thus more buying, and thus more profits; then still more employment; then a contracting labor market and thus higher wages. But now we have two schools each crying the opposite: raise wages first and thus increase purchasing power; raise prices first and thus increase profits. It is probable that either of these ways will increase employment, though certainly not both ways at once. But each of them implies some immediate and temporary sacrifice: if prices are raised first, the wage earner suffers; if wages are raised first, the profits of industry lag. Inside the NRA this struggle is going on. Yet it is clear that the sacrifice is only temporary. Who will make it? There can be no doubt about it. In the very interests of its own recovery, industry, which is best able to stand the loss, should make it, or it may never make any profits again.

The Day Dawns

TRULY the day dawns in every heart on Easter Sunday. During the season which precedes the feast of the Resurrection of Our Lord Jesus Christ, we followed Him up to Jerusalem, and we walked with Him in spirit out of the gates of the city to Calvary. In the darkness that enveloped the Cross, all seemed lost, and He Who had proclaimed His kingship over Heaven and all earth, died the death of a felon. Of so little account did He seem, that the bored soldiers turned away, and looking over His garments cast lots, whose they should be.

But as we share His suffering, so shall we share His triumph. Eyes brighten, and hearts are lighter, as we stand before the empty tomb, for now we know that we have not trusted in vain. He was laid in the tomb, but no longer is He there, for He Who was dead has risen. The very earth acknowledges His kingship, and His victory over death proclaims that He was and is in very truth the strong immortal Son of God. Even as we rejoice in His glory, we remember His promise that this frame of ours shall not lie forever in the earth, but by His power shall in the last day rise gloriously. We have suffered with Him, and we conquer with Him. Death has lost its sting and the grave its victory. Henceforth all who follow Him may walk with joy and gladness, even as they carry the Cross to Calvary, for He has taught them that through pain and death we enter in to the everlasting joy of our Father's house.

These dark days of suffering that envelop all the world cannot take away from the hearts of all who love Jesus

Christ the glory and the happiness of Easter Day. Indeed, they only make us understand the sweetness of His promise that if we suffer with Him we shall reign with Him. He is of our race, truly our Elder Brother, and it is His will that our lives should be conformed, as far as this human fragility will permit, to His. His life from Bethlehem to Calvary was sacrifice and selfless devotion, and through suffering He entered in His glory. Our years, be they many or few, will soon be ended. We can make them happy if we will but follow Him in sacrifice, and glorious when our Calvary has ended and our eternal Easter Day has dawned.

Note and Comment

Catholic Book Conference

SURELY something novel and inspiring is taking place in the field of Catholic literature. It may not be, as some sanguinely hope, another renaissance or even a "Second Spring." Nevertheless, something is astir which merits our interest and encouragement. The Catholic Book Club, which has developed an intelligent audience for Catholic writers, deserves congratulation on its initiative and good judgment in offering to the public "The Catholic Book Conference." This gathering of literary people to appreciate the progress being made in developing a genuine Catholic literature will be held at the Centre Club in New York City, April 9-11. It promises to be a three-day literary carnival with a menu of wisdom and pleasure that should attract all who are interested in good and wholesome reading. Leading authors, both Catholic and non-Catholic, who have preserved Catholic ideals in their writings will be presented in person and in their works. Distinguished authorities on literature will discuss the new developments and paint the new horizons. But perhaps the most exciting feature will be the elaborate display of Catholic books which the publishers are preparing in friendly rivalry. Samples of exquisite printing and binding will delight the book lover; and all will be surprised at discovering so many worthwhile books, the rich harvest of the planting of the few. May the Conference call many new workers into the rich field where the pen is the plowshare.

Shall We Fight For Russia?

IN a striking address recently delivered before the Georgetown School of Foreign Service, George Bronson Rea went far toward explaining the motives that lurk behind the present danger to peace in the Far East. Speaking frankly as a friend of Japan and as the unofficial representative of the new Government of Manchukuo in Washington, Mr. Rea recounted the successive steps that have led Japan to set up this State and defy Russia in Manchuria. He raises a very serious charge against our Far Eastern policy as elaborated under previous American Administrations as having put Japan in

the very same position that the United States would be in if the nations of the world threatened our possession of the Panama Canal. But worse than this, he claims that we have widened our traditional policy of the Open Door in China into a policy of guaranteeing the integrity of Russian territory in Siberia. Here is where the danger to peace lies. Russia herself seems to be taking for granted that our recognition of her involves such a guarantee. If this is true, then recognition, far from being in the interests of peace, will involve us in a disastrous war in which we can hope for no help from European nations. Our support of the integrity of China resulted only in chaos and the tyranny of war lords. If Mr. Rea is right in warning that we may be led into new adventures, merely to support the integrity of Russia, it is a matter that deserves to be known by everybody. Fortunately, Mr. Roosevelt seems well aware of the danger which he inherited.

All Saints in One Act

CAPACITY audiences of 1,000 and 1,100 in Rochester and Detroit greeted the student speakers from six Western New York Catholic colleges when they recently offered to the public a symposium on "The Human Side of Saints." This was the third in a series, which included in past years "The Model of a Perfect Manhood," and "The Romance of Holy Mass"; and is the main activity of the college council of the local Sodality Conference. An unusual effect is produced by the participators in the symposium. In evening attire, they have the appearance and manner of a group of young college men and women chatting in the lobby of a club before proceeding to some social event. The talk throughout, although carefully planned according to a pre-arranged method, is informal and even humorous in its presentation. The young people do not talk *about* religion, as of something abstract and remote. They express simply and unaffectedly their own religion in conversation. Active interest, keen understanding of the facts and their significance, the spiritual appeal of those who are young enough to be direct and old enough to be reflective, are communicated to the audience, which is invariably enthusiastic to an extent that belies any idea that concern for religion is a thing of the past. Indeed, the lesson of these symposia has been that seldom was religion a more welcome topic to the crowd than today; but the crowd wants an assurance that religion can leave the sanctuary and the cloister, and stand the sharp scrutiny of daily life. By their own naturalness, combined with their practical faith, these Sodality young men and women give a practical insight into the "humanity of the Saints."

Save WLWL!

PROBABLY every Catholic in the country has heard, or at least heard of, radio station WLWL. Since 1925 it has been broadcasting the truth and principles of the Catholic Faith with vigor, persistence, persuasiveness, and remarkable success. It is a magnificently equipped station.

Visitors feel immediately impelled to say of the Paulist Fathers, who conduct it, that quite literally "their sound hath gone forth into all the earth, and their words unto the ends of all the world." Readers of AMERICA, however, will be grieved to learn from an article in this issue that ever since its foundation the station has suffered grave discrimination at the hands of the Federal Radio Commission. That officious body, moved by God knows what motives, has seen fit to issue numerous and ever-tighter restrictions on the work. Particularly has it reduced WLWL's time on the air. Once unlimited, the time has been cut down to a ridiculous minimum of fifteen and a half hours a week. The precious moments which the Paulists devoted to preaching Christ have been taken away from them and handed over to commercial stations. WLWL needs this time that it may become self-supporting by selling it. The Rev. Dr. Daly tells the complete story of these absurd and outrageous encroachments upon WLWL's time, and Father Harney, the Paulist director, has recently succeeded in getting before Congress an amendment to the Communications Commission bill which will do away with this and other injustices. Readers of AMERICA are earnestly urged to lend aid by writing to their Congressmen and Senators to support the amendment, as suggested by Dr. Daly, and also to join in with the various societies, which are at present taking similar action.

What M. Litvinov Concealed

IN its elaborate plea, in the form of a printed report, for the recognition of the Soviet Government, the Committee on Russian-American Relations of the American Foundation cited "as an example" the provision made for religion "in the Constitution [of July 10, 1918], of the largest republic, the Russian Socialist Federated Soviet Republics" (RSFSR), to the effect that "freedom of religious and anti-religious propaganda is recognized for all citizens." M. Litvinov supported his claims by citing two decrees bearing on this matter which were issued on January 23, 1918. As has since been pointed out by Dr. Matthew Spinka, of the Chicago Theological Seminary, in the *Living Church* for March 10, 1934, neither M. Litvinov nor the authors of the above-mentioned report, gave any hint that the Fourteenth Congress of the Soviets, which held its meetings in April, 1929, issued a new Soviet law on religious assemblages, and decreed that only "*the freedom of religious confessions and anti-religious propaganda*" should be recognized. Hence at the present time "only anti-religious organizations have the right of propaganda, the right to influence others, by word or print, to gain them for their belief." Nor, says Dr. Spinka, "did the astute Commissar choose to mention that (according to Article 14 of the Decree of April 8, 1929) the registry office has 'the right to eliminate from the number of persons composing the executive organs of the religious society or group of believers, any individual person.' Freedom of worship?" Are Americans granted special exemptions, in the religious field, over

those of other nationalities? So far nothing has appeared to confirm that assumption. Did the Commissar undertake to mislead the President? The answer to that question may be left to the student of Soviet psychology. But, from the record, a thoroughly informing presentation of the facts does not appear to have been made.

Tracking Down Lies

ONE of the chief problems of Catholic publicists has always been in handling the nameless and placeless accusations made against the good name of Catholics in days gone by. We are all familiar with the stories about "a priest in Spain," "a Bishop in South America," "a Pope in the eleventh century," who are always alleged to have done horrific things against the laws of morality. In unraveling such an accusation the London *Tablet* has just performed a signal service. Lady Violet Bonham Carter, daughter of Lord Asquith, recounted a story of a Catholic priest having violated the seal of confession, by telling the then Home Secretary Asquith that he was perfectly right in refusing to pardon a condemned child-murderer, for this man had confessed to the priest that he had actually committed the crime. The *Tablet* first asked for names and places. None were forthcoming; only a general asseveration that Mr. Asquith had told the story himself. But it happened that a name and a place could be found. Mr. Asquith was Home Secretary for three years only. Only one murder of a child was committed "around Christmas" during this time. The name of the chaplain who attended the murderer in prison was secured: *he was an Anglican*. The murderer was not certainly a Catholic at all. In this case the sequel was distressing. Confronted with the obvious error of her story, Lady Bonham Carter simply retired behind a veil of dignity, in spite of the fact that she had besmirched the honor of her illustrious father by pinning on him such a story. The moral, however, is clear. Though the clues given by this latest story will not always be present, a little research will usually do the trick. The same number of clues as found by our London colleagues will not always be present, but an incautious libeler will often leave a trail to follow. The *Tablet* is to be congratulated on a brilliant detective job.

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SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:
Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: ME 4dillion 3-3082
Editors' Office, 329 West 108th Street, New York, N. Y.
CABLE ADDRESS: CATHREVIEW
Stamps should be sent for the return of rejected manuscripts.

Christ's Estimate of Nationality

JOHN LAFARGE, S.J.

ONE of the fruits of modern scholarship, in the study of the life of Christ, has been to dissipate the notion that Christ was born into a world entirely unlike that of the present day. The more we know of Our Saviour's life, the more we are impressed with the modernity, the twentieth-century character, if we may say so, of the world into which He was born. The same question that vexes scholars and statesmen today confronted the Saviour at every step of His earthly life. The problem, for instance, of national minorities, of reconciling the interests of a close-knit national group with the interests of a world civilization was as acute then as it is now; and was far more like our modern situation than were the tribal, municipal, and dynastic rivalries that agitated the intervening ages.

If we pick up the Gospels and read the story of Jesus Christ, we find that from the human point of view, He was not what we call an internationalist. He set a definite and adequate value upon nationality, and all that it implies.

His entire life, with the exception of the brief episode of the Flight into Egypt, was spent within the confines of that geographical scene with which the history of the Jewish people was identified. He was not a mere dweller in that scene, like the modern inhabitant of a city apartment house. He showed familiarity with every one of its most intimate details. Repeatedly He traveled the little land on foot from end to end. The dramatic events of His life were concerned with His country's most noted geographical landmarks.

He was born in the hills of Bethlehem; grew to manhood in the mountains of Galilee; dwelt during His public apostolate upon the shores of the Lake of Tiberias, and delivered His message upon its waters, which He treated as His own creation. He preached in the crowded Temple and streets of the national capital. He fasted in the desert; was baptized in the River Jordan; prayed upon the mountain top; traversed the villages; rested in Bethany. The humblest details of the fauna and flora of Palestine appear in his discourses. He is acquainted with the minutest features of the social and economic life of His people: the fisherman, the tradesman, the money changer, the farmer, the overseer, the day laborer, the government official, the priest and Levite, the tax gatherer, the housewife, the children in the street, the soldier and the military officer, the beggar and the King. He is familiar with wage disputes, bookkeeping transactions, banking operations, letter writing, crops and harvests, fishing, speculation, craftsmanship, building operations, taxation. His life is conformed to all the customs and social ways of his people: their clothing, habitation, food, recreation, style of narrative, festivals, fasts, and pilgrimages.

The national heroes of Judea figure in His discourses: Abraham, Moses, David, the prophets.

His personal ministrations are expressly confined to His own people; those who are to carry those ministrations

to the world are chosen from His own nation. The Kingdom He has come to found is the Kingdom of Israel, which is the final goal of His nation's destiny: foretold by her seers, the reason for His nation's existence. Only as an ultimate concession will He recognize the claim of the Woman of Canaan to His mercy.

Yet Christ is sharply opposed to ultra-nationalism. He meets His death because of His refusal to subordinate His mission as the Son of God to the nationalistic messianism of the ruling political class. Throughout His preaching He steadfastly rejects the attempts to force Him into declaring Himself a purely national Messiah. "My kingdom is not of this world," He declares to the Roman judge, Pilate. He resists the efforts of the populace to seize Him and crown Him King; and His parting rebuke to the Apostles after the Resurrection is for their erroneous concept of the restoration of the Kingdom of Israel.

Coupled with this refusal to countenance a rigidly nationalistic ideal is Christ's basic recognition of the equality of all peoples before God. People shall come from the East and the West, He declares in admiration of the faith of the stranger, the Centurion, and shall sit down at table with Abraham, Isaac, and Jacob, in the Kingdom of Heaven. In His description of the Last Judgment, men are judged for their conformity to God's law of justice and charity, without regard to their national or racial affiliations. The picture of the Kingdom that is drawn in the parables with such inimitable simplicity and skill leads always to the concept of a world-wide spiritual mission: a net in which all mankind may be caught, a leaven which will permeate the whole of humanity.

His program of redemption is supra-national, in a positive sense. The Apostles are sent out to teach *all* nations; to go to the uttermost parts of the earth; to all races, climates, social conditions, forms of government.

A crucial test of our attitude toward those of other nations or races is found in the relieving of distress. In the presence of mankind beaten and robbed by injustice, all national or racial boundaries fall. This point again is settled by Jesus Christ with unmistakable clearness. The Samaritan, the stranger, foreign to the rigidly national traditions, privileges, and promises, is singled out as exemplifying the true spirit of human brotherhood. He is shown as surmounting not merely the prejudice which one nation may feel against another, but as surmounting that intense sensitiveness, which inheres in the soul of a minority group that feels itself wronged by others more powerful than themselves: it is the Irish peasant picking up a wounded Englishman in the time of the great Famine; the Jew of Morocco showing mercy to his Arab conqueror. Man meets man, in this parable, as one child of God meets another. With no philosophizing on internationalism, no condemnation of what is true and valid in national traditions and attachments, the deed of mercy

is done in all simplicity, and the lesson is taught for all time.

From this picture, which could be vastly heightened if drawn out in detail, a few simple conclusions may be drawn.

There is nothing in Christ's life or teachings to indicate that He rejected what is genuinely precious in national or racial traditions. He accepted His Jewish people in all simplicity, and took for granted that His followers will follow a parallel course, in whatever part of the world their lot shall be cast. The nation has its rights, its legitimate glory; and among its rights is that of self-defense: whether that be exemplified by a Judas Maccabeus or a Washington. No true human worth is disturbed by Christ's Kingdom: it is built upon the world of natural values, spiritual, social, and economic, and has no desire to disturb the goods that mankind, by long and painful historical evolution, has acquired for itself.

Christ's conflict with nationalism arises not from any lack of recognition of nationality's true values. It begins at the point when that recognition exceeds itself, and becomes an over-estimate, an obsession, a collective madness, which drives men to see in the passing and accidental an essential criterion for all mankind. Such an over-estimate may come from opposing causes. It may arise from human pride and power, like the insolence of Babylon:

the spirit of imperialism and conquest. Or it may arise from the shame of national humiliation, building up an inward sensitiveness, which reacts into bitterness. But from whatever cause it arises, whether power or weakness, such an attitude inevitably is confronted, sooner or later, with the question of what to do with those of the alien nation or group on whom we depend for cooperation in working out our own life, or who are in distress and in need of our own assistance.

There is no resolution to such a conflict of ideas, no way out of the impasse, except the method demonstrated by Christ: that regardless of all antecedent considerations, we accept a human being as a human being; therefore as a child of God, when the situation that affects him places him in the elementary relationship of man to man.

Neither sane nationalism nor sane internationalism have brought about the agonizing problems of relief that confront the world today. Germany, Mexico, Soviet Russia, with their regimes of force, have created problems, due to racial or religious persecution, that cannot be solved on any basis of calculation. Refugees without, helpless minorities or terrorized majorities within, make a common claim that the rest of mankind show to them the charity of Christ. The dawn of hope will come when we have the courage to deal with all of them on the simple basis laid down by Our Divine Lord.

The Austrian Dilemma

GERHARD HIRSCHFELD

THE importance of Austria is, strange to say, not derived from what she is but from what would be if she were not. This has been readily conceded by the delegates of the Versailles and St. Germain peace conference, one of them putting it this way: "If Austria did not exist, we should have to invent her."

Austria, with less than 7,000,000 people, is in the heart of Europe. No less than six nations surround the little Republic of the Danube: Germany, Czechoslovakia, and Hungary to the North and East; Yugoslavia, Italy, and Switzerland to the South and West. These are her immediate neighbors. Others, farther away, exert even greater influence upon Austrian affairs than some of the aforementioned countries; for instance, France and Great Britain which, directly as well as indirectly through the League of Nations, have largely financed Austria's very existence, since the War; not to speak of the United States which contributed some fifty million dollars to keep the remnant of the former Austrian Empire above water.

And now, in the midst of bloodshed and civil war, we read in the newspapers about the problem that is Austria; about the inherent danger (in the Austrian situation) of war in Europe; about the political designs of the other Powers; about three-Power meetings in Rome. Everywhere, it seems, the political aspect is being given prominent display, with sociological and ethnological problems following in the order named. Just why

the political side of the Austrian problem should be emphasized as it is, just why it should not be possible to discuss Austria in other terms but those of Hitler or Doumergue, Mussolini or MacDonald, just why the very own problem of Austria, namely her economic dilemma, should not be taken into consideration as one of the most vital factors in the situation—this is difficult to see.

It seems to me a one-sided attitude which considers merely the political implications which lie largely at the surface of developments. This is true of Austria, which does not struggle for political, but for economic independence. But it is also true of Germany, France, and Great Britain, for the reason that back of national politics are always economic aims to be found which are the real driving power. The political aggrandizement of Germany through an Austro-German union would be feared because it would at once restore the Fatherland to its economic pre-War strength. France, in turn, insists on the status quo as regards Austria because on the Versailles and St. Germain treaties is based her economic stability. Britain always found business best on the Continent when there was balance of power; hence her standing by France.

Austria's struggle, as I said above, is an economic struggle. She has to develop an export trade to yield her a surplus over imports. She has to put her finances in order so that a balanced budget can help her to financial independence. This effort—regardless of success or fail-

ure—would seem to be so much more important to the world than the large political questions looming in the background. Should Austria win her economic freedom, this would go a long way toward keeping Hitlerism at arm's length, toward stabilization on the Balkans, and toward peace on the Continent. Only if she loses her fight will the dam be punctured through which the floods of European political currents and countercurrents may thunder down to do their destructive work. Not what Austria is, but what would be if she were not, contains the dynamite of a frightful situation. It is for this reason I discuss the economic aspect of the Austrian dilemma.

Ever since the War, it has been the endeavor of Austrian statesmen to transform a country dependent upon the benevolence of foreign Powers into a self-sustained economic structure. In view of the smallness of the domestic market, it is evident that such economic self-sufficiency must be based on a prosperous foreign trade and on a well-balanced financial foundation. In the following we will pay some attention to these two outstanding economic factors.

Foreign trade shows the following development since 1929:

	Imports Schillings	Exports Schillings	Import Surplus Schillings
1929	3,263,000,000	2,189,000,000	1,074,000,000
1930	2,699,000,000	1,851,000,000	848,000,000
1931	2,161,000,000	1,291,000,000	870,000,000
1932	1,384,000,000	764,000,000	620,000,000
1933	1,145,000,000	773,000,000	372,000,000

The import surplus has been reduced from 1,074,000,000 in 1929 to 372,000,000 Schillings in 1933, which is without doubt, a considerable achievement. The fact remains, however, that the foreign trade balance is still unfavorable and that it therefore cannot help Austria to solve her financial problems.

But there is another aspect to the foreign trade situation, and that is the geographical distribution:

Imports from	Schillings 1933	Exports to	Schillings 1933
Germany	214,900,000	Germany	117,100,000
Czechoslovakia ..	156,100,000	Italy	86,900,000
Hungary	135,000,000	Hungary	76,900,000
Jugoslavia	105,500,000	Switzerland	62,400,000
Poland	73,100,000	Czechoslovakia ..	60,400,000
U. S. A.	62,000,000	Jugoslavia	56,400,000
Rumania	53,000,000	Rumania	45,500,000
Italy	50,400,000	Great Britain....	35,600,000
Switzerland	38,300,000	France	30,700,000
Great Britain....	33,300,000	Poland	29,000,000
France	27,400,000	U. S. A.	19,000,000
Australia	19,500,000	Netherlands	16,600,000
Others	176,500,000	Others	136,500,000
Total	1,145,000,000	Total	773,000,000

If broken down into geographical subdivisions, it shows:

Imports from		Exports to	
Balkan countries.....	46%	Balkan countries.....	35%
Central Europe.....	26	Central Europe	34
Overseas countries.....	7	Western Europe.....	11
Western Europe.....	5	Overseas countries.....	2
Others	16	Others	18
	100%		100%

It is evident that the Balkan countries and Germany, in spite of all the political influences, still play an overwhelming part in the nation's struggle for economic independence. The two account for about seventy per cent of exports as well as imports. Peace treaties or no peace treaties, Austria could not survive without these markets. In short, it would seem that Austria, notwithstanding her greatly reduced territory and diminished population is still (as before the War) the open door from Central Europe to the Balkans; that she is still the trading floor where the manufacturers of the West exchange products with the farmers of the East; that the political stamp of Versailles and St. Germain has made little impression upon the economic (and probably truer) development of the country.

When we come to deal with the financial situation, there is this difference to be noted: the foreign trade sought its natural channels, largely free from political maneuvering, although the political weapon of tariffs and import quotas of the neighboring countries had an unfavorable effect upon its free development. In contrast, the financial position was largely determined not so much by the economic interests of Austria, as by the desire of France, of Great Britain, and of the League of Nations to keep Austria, the Austria of the peace treaties, above water, regardless of her true economic interests. Loan after loan was poured into a bottomless barrel. First, the League granted a loan in 1923, then again in 1932. Last August, an international loan of 250,000,000 Schillings had to come to the rescue to stop the growing debt burden. In October, it was followed by an internal loan of 200,000,000 Schillings.

And the budget is not balanced yet. At the end of November, the deficit stood at 93,000,000 Schillings. In the last four years, the public debt rose over forty-seven per cent to a total of 3,100,000,000 Schillings. Last June, the foreign debt amounted to \$500,000,000, or nearly 3,000,000,000 Schillings. It is true that Chancellor Dollfuss succeeded in cutting expenditures more than seventeen per cent in the last three years, but by comparison with Czechoslovakia, for instance, the budget still looms large; the latter country has about the same budget, yet, it has double the population of Austria and much greater industrial wealth.

The financial difficulties are, of course, due to the fact that, as was said above, the capital is much too big for the country, or vice versa; secondly, there is not sufficient purchasing power at home to develop a market wide enough for the consumption of the goods produced in agriculture and industry; thirdly, the foreign trade still costs the country money every year; fourthly, the debt burden, arising from all these and other difficulties, is beyond the capacity of the country. Look, for instance, at the State debt which rose from 250,000,000 to over 280,000,000 Schillings between 1931 and 1933; or the debt of the railways (guaranteed by the State) which rose from 133,000,000 to 219,000,000 Schillings within the same two-year span. Austria cannot consolidate this debt burden. So the foreign countries had to help.

The international loan of 1933, yielding 237,000,000 gold Schillings, enabled her to cut the State debt to 161,000,000 and the debt of the railways to 168,000,000; she filled one hole by opening another. And Austria is careful to preserve credit status abroad. Interest payments to the amount of 143,000,000 Schillings are reserved in the new budget. In addition, 95,000,000 are set aside for the amortization of the State debt. Consequently, the grand total of interest and sinking fund liabilities on the public debt amounts to approximately 240,000,000 Schillings, or about twenty per cent of current expenditures.

This seems to be the outstanding characteristic in the dilemma of Austria: that she has in the past been controlled by political forces beyond her own borders, with the aid of loan after loan; but that her true economic interest lies in the Balkan countries and Germany. These divergent trends, one fears, must clash at some time or other. After the lesson of the last fifteen years, it seems fairly obvious that, aside from the political aspect, Great Britain and France have no great economic interest at

stake. Furthermore, the economic trend toward the Balkans is counteracted by the racial and religious character of the overwhelming part of Austria, which is Teutonic and not Slavic.

There remains Germany. Here the combination clicks almost perfectly: the economic interest, a great market, a powerful industry, the same race—all but the particular make-up of the Hitler regime. One may be inclined to dispose of the topic by reverting to the old adage: "What God has joined together, no man shall separate." But the prospects of an Austro-German union are stuffed with dangerous consequences: Germany's eastern border would reach out an additional 300 miles into the Balkans; it would run all the way from the Baltic Sea to 100 miles from the Adriatic. And, worst of all, such union would re-establish the very thing which the St. Germain peace treaty was to prevent: the formation of a strong Central-European bloc which would enclose Poland and Czechoslovakia from three sides, and which might be the beginning of a repetition of the old game of 1910-14.

Father Ligutti's Project

JOSEPH O'LEARY

AS the result of an inconspicuous section (208) of the National Industrial Recovery Act, the Church of the Assumption, Granger, Iowa, the Rev. L. G. Ligutti, Pastor, has just received a \$100,000 loan from the Division of Subsistence Homesteads in the United States Department of the Interior. This loan, the first of its kind made to a Catholic parish, will be used to develop a project initiated by Father Ligutti and approved by the Catholic Rural Life Conference and other organizations.

Briefly, the project calls for the establishment, near Granger, of a rural industrial community to be made up of fifty bituminous coal miners and their families, victims of the economic misfortunes that have given rise to so many serious social problems. It is a work fraught with possibilities of immense good. However, the initiation of similar group homesteads is not necessarily limited to rural areas; urban parishes, too, will find their inauguration helpful. In order to obtain a proper perspective of Father Ligutti's venture, let me summarize the recent Federal legislation which made them possible.

An underlying reason for the enactment of such legislation is the widely prevailing view that large numbers of the people in this country face a period of employment difficulties so great that the situation calls for measures which are of much more than an emergency-relief nature.

The Church of the Assumption community is one of some twenty group homesteads, scattered throughout the nation, that have already received loans from the national Government under the terms of section 208. This NIRA section provides for a revolving fund of \$25,000,000 to further the formation of subsistence homesteads and to aid in the "redistribution of the overbalance of population in industrial centers." The administration of the fund

is vested in the Division of Subsistence Homesteads in the Department of the Interior, aided by a National Advisory Committee. Since the Division has received applications for loans greatly in excess of the amount available, its activities have been limited to the formation of selected demonstration enterprises under varying conditions throughout the country. It is hoped that these experiments will serve as guides for a future program.

In general, a subsistence homesteads project will accommodate from twenty-five to one hundred families whose individual holdings will vary from one to five acres. The settlers will have the opportunity to own their homes and to raise a part of their food supply to supplement their cash earnings derived from employment off the homestead. Production of food is for domestic use and not for sale in the market. Such a manner of living assures the homesteaders a better standard of living than would otherwise be possible on a part-time income and also affords a means of self-support during periods of declining industrial activity.

The Division of Subsistence Homesteads is aiding in the organization of the following types of undertakings: garden homesteads for industrial workers, located on the outskirts of industrial centers; rural settlements in which will be placed small industries or branches of large industries; and agricultural settlements where non-competitive crops will be produced or home industries established in addition to subsistence farming. The program of the Division deals for the most part with city dwellers, "stranded" industrial population groups (i.e., those for whom there is little possibility of adequate employment and future livelihood because of the decline or relocation of local industries, especially bituminous coal miners), and farmers working on lands too poor to be profitable.

Plans for projects are drawn up by interested local groups in cooperation with and subject to the approval of the Subsistence Homesteads Division. Following the approval of a proposal, a local, non-profit corporation is organized to erect and to supervise the homestead community. Federal funds are loaned to this corporation which in turn finances the individual homesteaders on a long-term loan basis. Inasmuch as these settlers must meet interest and amortization payments, it is essential for them to possess some means of cash income.

The community sponsored by the Church of the Assumption and its pastor is located in the heart of a problem area where there are nine bituminous coal mines employing about 1,600 men. In 1932, the average number of working days of the coal miners in this district totaled 165, with the best mines working about 200 days and the poorer ones 100 days. Since a great deal of the work is carried on during the winter months, the result is useless, unprofitable leisure. Such irregular employment has also taken its toll of wages. The 1932 gross wages of the miners in the region ranged from \$1,300 to \$300 per man. Even smaller returns were secured in 1933 because of lowered wage contracts. And as the result, those who have savings are now drawing upon them while others are living from pay day to pay day. Eventual pauperism is not far distant. In truth these miners and their families constitute a serious problem. Housing conditions are bad; child delinquency is high; educational, religious, and recreational facilities are absent; and Communism is gaining adherents.

As a possible solution for these problems, Father Ligutti is now engaged in the task of settling fifty mining families on a 250-acre tract (five acres to a family) within one mile of Granger and eighteen miles from Des Moines (Iowa). This location was chosen because Granger is the topographical center for nine mines; good roads make the mines easily accessible; parish and public schools, having grade and secondary departments accredited by the State, are available; the necessary leadership is at hand; and the surroundings embody American traditions in social and recreational life. The administration and operation of the community will be in the hands of the Granger Subsistence Homesteads Corporation (now being formed), composed of members chosen by and from the homesteaders for one and two year terms, and the following ex-officio members: Father Ligutti, a local banker, a doctor, a lawyer, a business man, a coal operator, a union official, and representatives of the Subsistence Homesteads Division and of Iowa State College. The government of the community, however, will be of a democratic nature.

The homestead sites, now used in the raising of corn and oats, were purchased from local farmers at a price of \$125 an acre. Soil-survey reports indicate that the land is very suitable for small-scale farming. Of the individual five-acre homesteads, one acre will be devoted to a family home, flower garden, garage, chicken coops, etc.; a second acre to a vegetable garden; another acre to a fruit orchard; and the remaining two acres to alfalfa or other

products for the feeding of a cow or a pig. Present plans call for the erection of individual five-room houses of different designs and sizes to meet the settlers' requirements. The material used will be ready cut at a unit cost ranging from \$395 to \$700. Much, if not all, of the building labor will be supplied by the homesteaders under supervision. But if hired labor is employed, the labor cost will vary from \$400 to \$600. All in all the cost of the individual homestead, including the land, is estimated to be around \$2,000, if the settler performs no work upon his future home. If he does contribute his labor, the cost will be about \$1,500. With few exceptions this saving will be required. Thus, there is a margin to cover administration costs and to provide additional improvements.

The Granger Subsistence Homesteads Corporation will finance the unit homesteads. It will be recalled that it is this corporation that receives the Federal loan. Homesteaders are encouraged to invest whatever savings they may possess as down payments. The cash income necessary to meet the interest and amortization payments to the local corporation will in large measure be derived from part-time work in the neighboring mines. Up to this time, nothing definite has been decided about the methods of repayment to the local corporation. Individual ability rather than set rules will be the guiding factor. Nevertheless, the preference seems to be for monthly interest payments and for principal payments at the peak periods of mine wages, namely, November 1 and February 15.

The homesteaders are to be carefully chosen, irrespective of their religious affiliations. All are personally known to Father Ligutti; all are American citizens. They are mainly of Croatian, Irish, and Italian descent. Most of them have had training in small farming projects. Even so, agricultural advice will be available. The Church of the Assumption and Father Ligutti are holders of class A certificates for rural churches, issued by the Extension Service of the Iowa State College. In addition, the community has been assured the full support and cooperation of the Dallas County agent and the Iowa State College officials. And last but not least, the Granger project, having the approval of the Catholic Church authorities, will receive every possible aid from all Church agencies.

Father Ligutti's project is of great importance, from the standpoint of the social-action work of the Catholic Church in the United States. For many years, but particularly since the advent of the depression, Catholic social students have felt the extreme desirability of some such undertaking that the Church could point to, as exemplifying the contribution of Catholicism toward the solution of the American rural-life problem. Non-Catholics as well as Catholics have felt that the Church, through her parish organization, was in an unparalleled position to carry out a successful plan for giving to families access to the opportunities afforded by the land. It was for this reason that Father Ligutti's proposal, when explained at the Catholic Rural Life Conference in Milwaukee in October, 1933, attracted unusual attention. Its fulfillment will inspire new confidence in the ability of the Church to cope with the vexed agrarian question.

The Case of Station WLWL

JOSEPH A. DALY, PH.D.

THE story of radio-station WLWL is one which is certain to arouse the sympathy of all fair-minded Americans. It tells the tale of an idealistic and high-minded institution that in the course of time has been gradually crippled through being deprived of its broadcasting time, until the few hours left make it impossible for the station to operate except under great financial difficulties each year. To the readers of AMERICA let me present a brief summary of the facts.

1925. In July of this year Station WLWL was founded by the Paulist Fathers at the suggestion of His Eminence Patrick Cardinal Hayes. It is located in New York City, and constitutes the only Catholic broadcasting outlet east of the Mississippi. Its services are directed to one of the most thickly populated areas in the United States. It is likewise the twelfth oldest 5,000-watt station licensed for broadcasting purposes. At the time of its foundation it was licensed to operate with *unlimited time*.

1927. The newly created Federal Radio Commission, finding itself confronted with a chaotic condition, requested all stations to designate the minimum number of hours they would need. WLWL in a spirit of American cooperation set down twenty-one hours a week as absolutely necessary. In doing this the station was assured that these hours would be increased after a new wave length had been assigned to it.

In June of the same year, the Commission assigned WLWL to a very poor wave length. On protest WLWL was reassigned to the 810-kilocycle band, sharing time with WMCA in New York. Arrangements were made with the latter station to share the time on a fifty-fifty basis.

On December 1, 1927, came a radical measure of repression from the Radio Commission, authorizing WLWL to operate only two hours a night from 6 to 8 P. M. during the week, and on Sundays for approximately two hours and a half and three special periods during the year. Here Station WLWL believes was a serious piece of discrimination that operated in favor of the commercial station WMCA.

1928. In September of that year WLWL was assigned to the 1100-kilocycle band, sharing time with WPG of Atlantic City, which station was granted 110½ hours a week, while WLWL, after its years of service, was granted the munificent amount of 15½ hours a *week*.

1934. It is against this intolerable situation that the voice of WLWL is now raised as we bring our cause to the attention of lovers of fair play and justice. Last month the Radio Commission again voted down WLWL's protest by a vote of three to two, Commissioners William D. L. Starbuck and James H. Hanley siding with WLWL's case.

In the presenting his minority opinion Commissioner Hanley said:

Under all rules of American equity and square dealing WPG

should surrender at least one-half of the broadcasting time to WLWL. We should apply the doctrine of "Equal rights to all and special privileges to none." I cannot agree with the majority opinion and therefore join with Commissioner Starbuck of the first zone and vote to have these two stations divide time equally on 1100-kilocycle clear channel.

On March 15, the Very Rev. John B. Harney, Superior General of the Paulist Fathers, appeared before the Senate Interstate Commerce Committee and offered the following amendment to the Communications Commission bill, which is aiming at the unifying of radio, telephone, and telegraph systems in this country:

Section 301 (a) To eliminate monopoly and to insure equality of opportunity and consideration for Educational, Religious, Agricultural, Labor, Cooperative, and similar non-profit making associations, seeking the opportunity of adding to the cultural and scientific knowledge of those who listen in on radio broadcasts, all existing licenses issued by the Federal Radio Commission, and, any and all rights of any nature contained therein, are declared null and void ninety days following the effective date of this Act, anything contained in this Act to the contrary notwithstanding.

Section 301 (b) The Communications Commission, herein created, shall, prior to ninety days following the effective date of this Act, reallocate all frequencies, wave lengths, power and time assignments within its jurisdiction among the citizens of the five zones herein referred to.

Section 301 (c) The Commission shall reserve and allocate only to Educational, Religious, Agricultural, Labor, Cooperative and similar non-profit making associations one-fourth of all the radio broadcasting facilities within its jurisdiction, excepting those facilities issued to Ships and to the use of the United States Government departments or agencies. The facilities reserved for and/or allocated to Educational, Religious, Agricultural, Labor, Cooperative and similar non-profit making associations shall be equally desirable as those assigned to profit making persons, firms or corporations. In the distribution of radio facilities, to the associations referred to in this section, the Commission shall reserve for and allocate to such associations such radio broadcasting facilities as will reasonably make possible the operation of such stations of a self sustaining basis.

Under this proposed amendment the licensee cannot dispose of his license to any commercial interests, as the said license will upon the non-use thereof, automatically revert to the Communications Commission to be disposed of in accordance with the terms of this amendment.

Further that the holder of a license granted by the Communications Commission under the provisions of this Bill must at all times have complete control of the management and operations of the station and its facilities.

The licensee may sell such part of the allotted time granted by this Bill and the Communications Commission as will make the station self-supporting.

The purpose of this amendment is to secure justice for those stations which have dedicated themselves to the cause of education, religion, social service, and other worthy fields of endeavor, and to prevent the gradual monopolization of the radio-broadcasting facilities of the United States, by interests which have as their chief aim the securing of profit.

Such is briefly a statement of the case of WLWL.

Through the pages of AMERICA and the Catholic press in general the station is now making its appeal for support to the great Catholic public of our land and to all fair-minded citizens. There can be little doubt that recent trends in radio threaten the elimination from the air of such stations as WLWL.

Radio has in large measure lost sight of its mission as an educational and ethical influence. What had from the beginning been hailed as the greatest constructive force for the overcoming of ignorance, for the development of fine moral and ethical concepts, for the inspiring of American life, has slowly drifted away from these ideals and has found an artificial level in mere entertainment, begotten of a spawning commercialism.

It must be remembered that radio in the United States began as a field for adventurers—for experimenters. From this stage it progressed into the field where those interested in the cause of religion and education adopted it as a means for the furthering of ideas. But as time went on commercial interests, seeing in this field a splendid source of revenue, threw their vast facilities into the organization of the radio industry on a wide scale.

This move was aided by the depression. Many worthy causes afflicted with financial anemia were compelled to sacrifice their stations or to dispose of them to other interests more richly endowed in the matter of funds. As a result, the statistics show that out of the original 105 radio stations that devoted themselves to the cause of education and religion, only a bare thirty still stand on tottering legs to make their fight in the face of a rampant commercialism.

The particular opposition which WLWL has encoun-

tered is the Columbia Broadcasting System, which has leased Station WPG. Edward Klauber, Executive Vice-President of the Columbia group, stated their position in a recent letter to Father Harney in the following words:

Let me say once more, in order that our position may be entirely clear to you, that we cannot feel that we can conscientiously or with due regard to our own interests or those of our audience surrender any of this wave length to you, nor do we know that the Commission would allow you to have it, even if we were willing.

In other words, Columbia is unwilling to make any concession upon the present set-up of the two stations. We fail to see where this attitude is on the side of fair play and justice.

To those who are interested in the cause of Catholic Action, no matter in what part of the country they may dwell, Station WLWL asks interest and support. Particularly does the station recommend this cause to organized Catholic groups such as the Knights of Columbus, Holy Name Societies, the Catholic Daughters of America, etc.

To be practical, those who feel like doing their part to prevent a splendid Catholic agency from being forced to cease its work, should write to their Congressmen and Senators in support of the amendment which Father Harney presented to the Commission. WLWL asks no special favors, it demands no unusual privileges, it simply requests that a station which had performed such a valuable service to the people of America, which has stood for the very finest ideals in radio broadcasting, shall receive that meed of justice which shall enable it to become self-supporting and to carry on the work to which it is consecrated.

Sociology

Letters to the Needy

FLORENCE WHITE ROGERS

[Editor's Note: One of the deepest mysteries in this world, where we do not see clearly but as in a glass dimly, is the existence of pain and suffering. Yet it would be a grave error, one that contributes greatly to the sum of unhappiness, to think that we know nothing at all about this mystery. In point of fact, we know a great deal. To show some of the things that we know, we submit the following letters, the first to a woman, described simply as "A Sufferer," the second to a man "who has a distaste for life."]

I

My dear Mary,

What a terrible trial is this that you are undergoing! My heart aches for you, and I wish that I could help you carry your cross. Perhaps I can. At any rate I shall try, and I know you will appreciate my effort even if it fails in its purpose.

I dread suffering, as does everyone except the Saints, but somehow, it has always had a fascination for me. What is the purpose of it, and what are we supposed

to do with it? Of course, the thought that comes naturally to mind is that it makes us like Christ; co-sharers in His crucifixion. But it does more than this: it makes us into other Christs. We become one with Him in His agony. What a wonderful thought this is: to be one with Christ in His agony. Centuries ago, when He was suffering in the Garden, with no one to comfort Him or to ease His burden, He looked ahead through the years to now, and He saw you, another Christ, all but overwhelmed by your suffering. He saw you clinging fast to Him despite the blackness around you, clinging fast to Him with no one to help you. And then, He reached His hand out through the years, to you, and He grasped your hand and pressed it, to show you that He understood—that you and He were standing shoulder to shoulder in your desolation. This, it seems to me, is the first explanation of suffering: to make us into other Christs. And keep this thought with you: after Good Friday comes Easter. After the Crucifixion is the Resurrection.

And the second explanation of suffering is that it is a vocation. If it is physical suffering we are undergoing, and we are confined to our beds, what an active life we can lead. Much more so than when we are going about our daily duties. Every pain, every ache, every fear, every torment, can be made into a prayer. When we are unable to pray with our lips or our minds, we can offer up even this as a prayer. To kiss the hand that strikes, and strikes only to heal, is a form of prayer, and one most acceptable to God. And as we kiss the hand, we see in it deep red gashes, the marks of the nails, the sign of His own suffering. Could God give us any greater proof of love than this: to wound us with the self-same arrow of love with which He Himself was wounded?

I know a very holy nun who is herself one of God's chosen ones, and one day she said something to me that I have never forgotten. She said, "Sometimes God's hand seems to rest so heavily upon our shoulder, and we try to squirm away, and we cry, 'Oh, let me be!' And then we begin to realize how tender as well as heavy is His hand, and we want it there."

I wonder if you know these lines from "The Hound of Heaven"? Is my gloom, after all, "shade of His hand, outstretched caressingly"? God's hand, outstretched caressingly, and we think that it is striking us! What a pity!

Suffering is indeed a mystery, but perhaps these few thoughts will help you to penetrate it somewhat, and to realize that you are another Christ, and that as you are a co-sharer in His agony, so you will be a co-sharer in His glory. And that you can make of your life a glorious immolation, a gift more precious than jewels, to give to God when you will at last see Him face to face.

II

My dear Jim,

It was nice seeing you the other day, and I enjoyed our talk immensely. I have been thinking deeply since then, for I could see that you were mentally upset, and your source of trouble used to be a great trial to me also in the past. I should like to tell you my viewpoint on the matter, for it may be of help to you, and you know, my friend, that I would do anything in the world for you or yours.

Your trouble comes from your knowledge of human nature; of its weakness, its frailty. You look at the world around you and you are disgusted. You wonder how God can allow such things to be, and your faith and trust in Him weaken. You look at yourself with all your misery and weakness, and you fall into despair. You lose your desire for life, for Heaven, for God himself. You can't bear to go on with this miserable existence, and your shining gift of Faith becomes dull and tarnished. Jim, this is such a natural reaction for one who thinks about life at all. Why! Why! Why! And apparently no answer to it all. What are you to do?

But Jim, there is an answer, and I think I have found it. Not so long ago I was down in the depths, just as

you are. I couldn't bear myself, other people, life itself. I realized that this was an unhealthy state of mind, and I tried to think of a cure for it. I thought and thought, and while thinking, things that I had read began to come to my mind.

I thought about the Saints. They knew the weakness and failures of human nature all too well, but it did not affect them, did not make them feel on the outs with God. So something must be wrong with my viewpoint. Then one day while making my meditation, I came across these words: "I am content not to learn or know more than Thou wouldst have me to know," and a light seemed to strike me.

Learning means nothing in problems like these. The more one thinks and studies the more confused one becomes. Look at people like the Curé of Ars who mentally was not eminent, but who had wonderful spiritual perception. How did he and the other Saints endure the knowledge of what this world is, and not feel at odds with God? First of all, they trusted Him. But they did more than this. They ceased to look at themselves. They ceased to look at the other fellow. They fixed their gaze on God instead, and kept it there. And this is the answer to the problem. To keep our sanity, our enthusiasm, our faith, we must fix our gaze on God and keep it there, till we begin to see His beauty, His goodness, His power, His mercy, His truth; in a word, His love. Then all the rest fades from our line of vision and only God is real. And as we come closer and closer to Him, He Himself will tell us the answer to these problems about which we have been pondering, and worrying. We shall see with His eyes, as do the Saints.

I can hear you asking me how you are to keep your gaze fixed on God in this world of distracting sights, and I answer: practise the presence of God. It means work, of course, but who would not want to work with such an objective in view? St. Teresa says that with constant trying one can acquire this gift in anywhere from six months to a year. Try it, Jim. Whenever you begin to think of your own troubles, or to wonder about the other fellow, start thinking about God instead. Think about Him as present within you, listening to your every heartbeat, your every word. Keep on thinking, even if you feel dry as a stick. Say to Him: "I am content not to learn or know more than Thou wouldst have me to know." And you'll learn from Him, the source of all wisdom, all truth.

I hope, dear Jim, that I have helped you solve your problem. Please God, some day you and I shall learn so much from Him, that we shall become as little children.

MORNING

Rain-washed, the dawn came, clear and bright,
Out of the hidden womb of night,
Her arms filled with a clean, new day,
Songs for singing along the way,
Flowers for empty chalices,
Fragrance for every waiting breeze . . .
I wish souls could be born anew
Along with the dawn and the dew.

EDITH TATUM.

Education

How Old the New

JOHN WILTBYE

AS my great-aunt Paula used to say, men do find out the *queerest* things! Whereat, as though the vagaries of the sex were past all searching, she would toss her venerable head, and flounce by the telephone with a sniff. For it was the telephone, then new in our home, that evoked this pantomime; but I fear me that the old lady regarded it with disdain as a new-fangled contraption, possibly against Scripture, chiefly because she was unable to use it. For from her little ear (praised by one of our local poets about the time of the Mexican War) now dangled a trumpet, much in the shape of old Triton's wreathed horn which, alas, fitted but ill with the instruments provided in the 'eighties by the ingenious Mr. Bell. When the two were brought together for an initial trial, there was a clang and a clatter, like the White Knight falling from his horse, mousetrap and all, and thereafter great-aunt Paula communicated with her friends by messenger.

I would hesitate to compare my charming relative with that very smart paragrapher, Gilbert Seldes. But no comparison is necessary; although like great-aunt Paula, Mr. Seldes sometimes cries out on the queerest things that men contrive, unlike her, he welcomes them. Traveling through Michigan some weeks ago, Mr. Seldes chanced upon the quiet little town of Olivet, as he relates in the *New York Journal*, and there he met the new president of Olivet College, Dr. Joseph Brewer. Being one of the few citizens not in pursuit, at the time, of Dillinger, Mr. Seldes sat himself at the feet of this Gamaliel, and learned wisdom. For his soul had been wrought up by some college professors who had said, in substance, "Boys, it isn't true that a college education pays in dollars and cents; therefore, shun college as a pest."

To Mr. Seldes who, obviously, was unacquainted with the reams of propaganda in the opposite sense sent out by alleged dons in the 1918-1928 period, this was a saying not to be borne. "I hoped that someone would get up in meeting and say, 'Quite possibly a college education will not pay you in dollars and cents; will not get you a job; but it will make your life richer, whether you get a job, or not.'" Incredible as it may seem, Mr. Seldes never heard anyone bring out (with the reverence due to old age) this ancient saying until he fell a-traveling in Michigan, and then Dr. Brewer remarked, as reported on page 21, upper left with a head, of the *New York Journal* for March 16, 1934.

"The attitude that education is only a preparation for life . . . has tended to remove colleges from the processes of human intercourse." He was saying (if not in so many words) that getting a job for a student is not the function of a college; the function is "to promote . . . the growth of the individual in knowledge and wisdom."

Of all the new-fangled ideas suddenly shot against an unsuspecting world, this is indeed the newest and fangledest. I hope that the National Educational Association,

if it can spare time from its task of drawing up resolutions for a Federal Department of Education and the immediate adoption of the alleged child-labor amendment, will at its next meeting rack its best brains on the proposition. For the idea that the function of a college is not to provide every graduate with a job, but to promote the growth of the individual in knowledge and wisdom, is so very old that most of our American colleges have never heard of it.

But Dr. Brewer, who may yet smell fire because of his heretical novelties, digs deeper into ancient history. With trusty spade, he excavates the following:

Our educational system has been built up on the theory that the democratic ideal is impossible of achievement on a basis of popular ignorance. But we are now beginning to realize that if our civilization is to survive the tests through which it is being put, simple literacy is not going to be enough.

I, who am old, was once incredibly young, but I was familiar with that position before I went to college, and it was tottering aged then. Yet men thought it a trenchant novelty when Bryce in his last book wrote that the real question was not how much illiteracy hurts a nation but how much what in these days we call literacy helps it.

Tactfully Bryce insinuated his own opinion. He referred, lightly, to an illiterate old blind man called Homer, and to a medieval Italian illiterate (judged by the latest high-school syllabus) whose name was Dante. He told of the barons who, unable to write, were forced to call upon the Bishops to write for them at Runnymede a charter of liberties, and—to pick one more item from a lengthy catalogue—of those illiterates who built and loved the cathedral on the hill at Lincoln, towering in plain sight of the fens from which their forebears had emerged at intervals to paint themselves blue.

I can cite a few examples for the case myself, but one will suffice. He was a ragged, barefooted peasant of Tuscany in the Uffizi galleries, and he stood, his hands clasped as in prayer, the tears coursing down his grime-stained cheeks, as he gazed upon a loveliness not of earth in Botticelli's "Incoronazione della Vergine." I doubt if he could read the title, but despite his illiteracy he was a better-educated man than all the doctors of philosophy who in dry-as-dust pamphlets argue about the middle name, if he had one, of Botticelli's grandfather, or the location of the shop where the artist procured his pigments—and then look on Botticelli's pictures dry-eyed. Education is not so much knowing things as knowing what things, perhaps only a few things, mean.

So far Dr. Brewer and Mr. Seldes, with a few interpolations of my own, to display my Priscian a little scratched, my erudition out at the elbow. But if literacy is not enough, what must be added?

If we wish to build a better world, answers Dr. Brewer, we must "somehow make it possible for all of us in accordance with our varying capacities to extend our knowledge and wisdom to the utmost limits of our capabilities." Thus is he reported, but were he pressed I believe that he could mend the instance. What knowledge does he mean, and what wisdom? Knowledge and wisdom of a kind not to be had these many years, I think, in our American

colleges. Since we have fallen in the vein of quoting old things and dubbing them new, let me supply a better answer from a document written in our own country in 1796.

Of all the dispositions and habits, which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of Men and Citizens. The mere Politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexions with private and public felicity. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principle. . . . Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge.

I prefer Washington's answer to Dr. Brewer's. It is clear, simple, to the point. The knowledge and wisdom to be cultivated if we are to build a better world are, precisely, the knowledge and wisdom which come from a training at school and college in religion and morality. Nearly a century ago, we tore those firm props, those indispensable supports, from the educational structure of the country. Can we restore them? If not, we cannot build a better world, nor maintain even a tolerable one.

With Scrip and Staff

IN THE Liturgy of the Church, nothing is unprepared; nothing unrelated to what has gone before. As the life of Christ was the fulfillment of the prophecies and types, so the great Feasts of the Church year grow out of what has preceded. Even the dramatic burst of Easter has its Vigil, on Holy Saturday, whose Mass, now in the morning, was formerly celebrated during the sacred night. In an attractive illustrated booklet, entitled "Candles of the Roman Rite," which Father Edwin Ryan of the St. Mary's Seminary, Baltimore, prepared for one of our leading candle companies, we learn that the historian Eusebius tells of the Emperor Constantine:

He changed the holy night vigil (of Easter) into a brightness of day, by causing all wax tapers to be lighted throughout the City [sc. of Constantinople], and besides these, torches diffused everywhere their light so as to impart to this mystic vigil a splendor more brilliant than that of day. (Life of Const. Book IV, ch. xxii.)

But the preparation for Easter goes further back than Holy Saturday. The first far-off note of the approaching event is sounded on Good Friday evening, when the Matins or Tenebrae for the following day begin with the words from the Fourth Psalm: "In peace in the self-same, I will sleep and I will rest" (*In pace in idipsum, dormiam et requiescam*).

The dawn of the Resurrection of Christ is in the word: "Peace"; and we shall find that when the moment has come "after eight days" for the full manifestation of this world-shaking mystery before the assembled Apostles,

its fore-ordained witnesses, that "Peace be to you!" is the first greeting of the Risen Saviour.

TO mankind, in the year 1934, the words of Eastertide, "Peace be to you!" may have an ironical sound. The whole human race knows with appalling intensity just what is awaiting it if there is no peace. If it had any doubts they are removed by the "uncensored war films" which are harrowing our picture audiences. Yet while every part of the whole wants peace, no part is sure of any other part's intents.

That distinguished gentleman who enjoys the unique title of the Baronet of Maryland—most appropriate for his present mission of tolerance—namely, Captain Anthony Eden, chief British delegate to the world disarmament conference, has come back home from his tour of the great European capitals feeling apparently that it is a hopeless job. Yet with all the threatened explosions the case never seems to be quite hopeless. The powder boxes of the Balkans have dunked their fuses, and signed pacts of non-aggression and consultation. So have Italy, Austria, and Hungary. France and Italy seem to be nearer to a solution of their stubborn quarrel over naval supremacy. Soviet Russia and Japan seem to have agreed, for the time being, to let well enough alone.

There will thus be grounds of hope for the Catholic Association for International Peace, which meets in Washington April 2 and 3. The association will meet this year under circumstances which will lend more interest and actuality to its proceedings than was previously possible. Tremendous changes in the world's alignments have taken place since last April. The present United States Administration has dramatized the national *versus* the international. And the association itself has gathered much information during this period: matter for new reports, factual or philosophical. With so much preliminary work done, the association is ready to make a vigorous approach to the new phases of an old problem.

SAYS Anne O'Hare McCormick, in the New York Times Magazine for March 18, of the Russian Red army: "I know they are the last soldiers I'd care to argue with. Yet nobody thinks of them as an aggressive force." But why does "nobody" think of the Red army as aggressive? The pronouncements of its leaders are violently aggressive; and it is amply provided with the means of aggression. The answer is that the world is constantly being told that this army is merely an agent of peace. And the world will believe even a tiger, provided it sufficiently advertises its pacific intents.

Thus the munitions manufacturer can pose as a benefactor of the race. What, then, is to prevent a fully equipped army from being "aggressive," when it is in the hands of people who are obsessed with the idea that the rest of the world inevitably *must* attack them? At a dinner given on March 2 by 500 trade leaders to the present Soviet Ambassador to the United States, Thomas J. Watson was introduced as a "representative business man who would express the American attitude," and ex-

pressed the hope "that everyone in the United States will refrain from making any criticism of the present form of government attempted by Russia, or any change she may wish to make. On the other hand," Mr. Watson continued, "speaking with equal frankness, I hope that Russia will refrain from any criticism of the form of government under which we operate."

Is this "attitude" going to lead to peace? To expect the Bolsheviks to "refrain from any criticism" of the American form of government is childish. The principle of the Soviet Government is not merely "criticism," but condemnation, root and branch, of the American form of government. What sense is there, then, in requesting Americans to refrain from criticizing the Soviet regime, unless we imply that such a regime can flourish only in a world from which all criticism has previously been excluded?

The Risen Christ bade peace to His disciples. But He likewise enjoined them to bear witness to the truth of His rising, even if that witness meant martyrdom. Peace is not helped by alarmist rumors and obsessions of impending war and immediate attacks. But it is also not helped by the parallel obsession that nothing may be criticized, no dangers may be pointed out, no truth told, for fear of starting a conflict. The truth is the best guarantee of peace; and witnessing to the supreme Truth, the Saviour who conquered death itself, is the supreme guarantee of a world peace that will transcend the fragile expedients of mere human policy. THE PILGRIM.

Dramatics

Opera and Tragedy

ELIZABETH JORDAN

THE only way to enjoy Gertrude Stein's opera, "Four Saints in Three Acts," was to forget all about Gertrude Stein and her libretto. By wholly ignoring the words of the opera one could have a very pleasant time during the performance. That, I think, was done by most theater-goers who saw the performance, except of course, Carl Van Vechten, who seems hypnotized by the words and by Miss Stein. He insisted that he understood both. He gave much time and effort to explaining them to the rest of us, and his fate was the usual fate of the over-zealous propagandist. So far as I know, no one else even imagined he understood the explanation, the words, or the intention of the opera.

The opera itself was presented to us in cellophane, and was about the neatest and most attractive package yet offered the public in that popular wrapping. It gave us some really beautiful color effects which, changing throughout the evening like a rapidly shifting kaleidoscope, showed the various scenes against marvelous backgrounds, worthy of the attention of any artist. Also, the music for the offering, written by the modest Virgil Thompson, was surprisingly good. Last, but far from least in the list of the production's attractions, was the work of the Negro company that appeared in it, work

so dignified, so sincere, and so appealing that no intelligent spectator could remain unmoved by it.

Much was said in praise of the "rhythm" of the production, and all that was said was deserved. There was rhythm that bore the spectator along with it on halcyon waves of sound and movement. The rhythm of the music was enchanting. The rhythm of the movements of the players was equally seductive. I enjoyed every moment of "Four Saints in Three Acts" except those occasional intervals in which a few words of the text penetrated my consciousness. The words of the title, by the way, were as absurdly misleading as were all the other words of the opera. There were not four saints in three acts. There were about fourteen saints in four or five or six acts. I don't know exactly how many saints there were, or how many acts.

As for the words, try to guess, for example, what the following extracts mean. They are among the few verbal bits that reached my consciousness.

Saint Theresa: In face of in face of might milk sung sung face to face face in face place in place of face to face. Milk sung.

He came and said he was hurrying hurrying and hurrying to remain he said he said finally to be and claim it he said he said feeling very nearly everything as it had been.

Having decided that these and all the rest of Miss Stein's verbiage were parts of a colossal joke which was beyond the ability of most of us to follow, the spectators lent themselves to the charm of the music, and the color, and to the magic of the players. Thus they experienced through enjoyment of the rest of the production, an enjoyment which not even two St. Therasas — "one in and one out" and both clad in red velvet with huge picture hats—could dispel. The production was put on at the Forty-fourth Street Theater, by Harry Moses, and the program was embellished by a portrait of Miss Stein, looking more intellectual than any human being ever really was.

The Theater Guild's fifth play of its sixteenth subscription season is John Wexley's drama, "They Shall Not Die," in which the playwright has put before us on the stage with surprising fidelity to fact the details of the famous Scottsboro case. Every intelligent newspaper reader is familiar with this sordid Alabama tragedy, in which nine Negroes, charged with assault on two white women, have allegedly been denied justice and are now awaiting execution in a Decatur death house.

According to the propagandists they are wholly innocent of the crime of which they are accused. But, also, according to the propagandists, no Negro accused of this crime in the South can hope to escape execution or lynching, no matter how innocent he may be.

I saw the play the night before these lines are written. This morning I have read an article by the New York Times man who reported the latest trial of the prisoners last Spring. He, too, had just seen the play, and he states that, with the exception of the first scene, it is an almost literal reproduction of the actual trial, put into dramatic form.

If this is true, and I am accepting his word for it,

the play is one of the finest and most needed pieces of propaganda that has been offered us in this decade. Moreover, it will be a highly effective one, for as drama it is superb and has won its place near the head of the biggest theatrical successes of this season.

The first scene, which the *Times* man tells us he cannot stamp as authentic because he does not know the facts, is the most painful of them all. In it we are shown the Negro prisoners in the county jail. We hear the outside mob howling for their blood, while the local sheriff and the district attorney, eager for a big and easily won case, "frame" the prisoners by bribing the two white girls. Both of these are prostitutes, and both are penniless. They are easily persuaded to bear false witness against the Negroes. The new clothes they are promised, the three dollars a day each will receive as witness fees, are resistless temptations. One of them, Virginia Ross, is a hardened offender who has served prison sentences for being what she is. The other is a new recruit to a life of sin. She, too, agrees to "frame" the Negroes, but she subsequently recants at the final trial and admits having lied in her first testimony.

There are numerous other side lights on the case. The sheriff is told that he must ask the Governor to send troops to protect the Negroes from the mob.

"The crowd won't like that," he objects. "You see, we ain't had no excitement around here for a long time!"

But the district attorney wants a spectacular trial and a quick conviction. We are shown the appalling farce of this trial, the incredible scenes in the court room, the inability of the New York lawyer who defends the prisoners to find justice for a Negro accused of such a crime. At the end we hear roars of laughter from the room to which the jury has retired to consider the verdict which means life or death to fellow men. Some one is telling funny stories there. The final curtain falls at that point, but the audience knows that in the actual case, and owing to the efforts of the International Labor Defense and the aroused public feeling in the North, the prisoners are to have another trial.

All sordid, all painful, all deeply dramatic, all superbly acted and produced, all—or almost all—we are assured, true. As the French would say, "It gives one furiously to think."

Perhaps it is a narrow streak in me which makes it impossible for me to sympathize with "the great love" in "The Shining Hour." In this play a woman with a perfectly good husband of her own, enters another woman's home, wins the love of the second woman's husband in a few days, drives her hostess to suicide "that the wife may get out of the way of the great lovers!" Then, with an ineffable smile, the home-wrecker holds out the promise of a happy life together to the bereaved widower. The pair commits no actual immoral act. For one reason they have hardly had time to do so. We are assured by the dramatist that both have struggled against the temptations each unwittingly offers the other, but we see little evidence of any such struggles. There, in a nutshell, is the theme of one of

our latest successes, "The Shining Hour," written by Keith Winter, produced at the Booth Theater by Max Gordon, and admirably acted by an excellent English company. But I don't like the playwright's mawkish sentimentality, his false philosophy, or his morbid attitude toward marriage. It will take more than I have yet seen or heard of that play to convince me that anything but the acting is commendable in it.

And now there is another new drama in town, so beautifully done, so deeply poignant, yet so uplifting to the spirit, that I cannot write of it in what I fondly hope is my usual tone of calm consideration. I speak, of course, of Guthrie McClintic's offering, "Yellow Jack," written by Sidney Howard and produced by Mr. McClintic at the Martin Beck Theater.

There is a certain public prejudice against stage propaganda. The theater-goer wants his emotions stirred when he sees a play, and the usual propaganda play appeals, if it appeals at all, primarily to his brain. But, "Yellow Jack," like "They Shall Not Die," offers a powerful appeal to the emotions. It is not until these emotions have given to the audience the thrills and the big drama of "Yellow Jack" that the spectators settle back and gasp "By Jove, what mighty heroes those scientific chaps were when they stamped out yellow fever!"

No spectator, however unimaginative, can follow "Yellow Jack" without realizing this. With a power as great as its extreme simplicity the play shows us men dying for their fellow men, not in the thick of battle, with bugles cheering them on, but in the lonely camps and malarial jungles where science fought its battle against the deadly carriers of yellow fever, and won. The play called for inspired players and an inspired director. It has both. Thus it offers us the marvelous combination of a superb drama magnificently directed and acted, and putting over its great lesson with poignant simplicity. Go to see "Yellow Jack." You cannot afford to miss it. It will not give you a thrilling evening at the theater, but it will add to your courage and strengthen your soul.

REVIEWS

Catholic Mission History. By JOSEPH SCHMIDLIN, D.D. Edited by MATTHIAS BRAUN, S.V.D. Techny, Ill: Mission Press, S.V.D. \$5.00.

Those who experienced the wealth of wisdom in "Catholic Mission Theory," by the distinguished Professor of Missiology at the University of Münster, will welcome this latest classic from his pen. So wonderful and so important a part in the history of the Church has been played by her missionaries from the Apostles to the present time that it seems strange that very little scientific treatment of the subject has appeared. There are many scattered records and collections of scholarly papers on various aspects of mission work and the heroism of these pioneer men and women, but Dr. Schmidlin's work is unique in endeavoring to present with accuracy and historical faithfulness, drawing from original sources, the whole story of the spread and growth of the Church in every country from the beginning. The story is comprehensive, swift, and fascinating. It paints the glories of the "flowering period" of mission activity, and marks the decline before the present intense movement had its reawakening. The work is well translated, and printed with all the perfection of modern technique in clear type

on excellent paper. The editor has gone to great pains to correct any errors concerning America and to add abundant English references to the rich store prepared by Professor Schmidlin. Valuable tables synopsise the history of the missions and a chronological table brings all important dates into groups under the respective countries. There is a well-chosen index. F. D. S.

St. Thomas Aquinas. By G. K. CHESTERTON. New York: Sheed and Ward. \$2.00.

Mr. Chesterton iterates that it is a very small book he is writing, that he is merely scratching the surface of St. Thomas's philosophy without even touching his theology. But the reader who is neither an expert nor a professional in philosophy will find in this book plainly and vividly explained, the base on which the whole Thomistic structure rises—the common-sense notion of reality. What Mr. Chesterton finds common in such modern philosophers as Hobbes, Hegel, Kant, Bergson, Berkeley, and William James, is the fact that all the philosophies of these men demand as their initial step admission of a statement "that no normal man would believe if propounded to his simplicity"; whereas "against all this the philosophy of St. Thomas stands founded on the universal common conviction that eggs are eggs." Then working easily but soundly through the Thomist ideas of form, universals, act, and potency, he emerges with St. Thomas at the source of all reality. Frequent contrast with the notions of modern philosophers affords Mr. Chesterton an excellent opportunity of exercising his wit to clarify as well as dazzle. The sketch of the Saint's life is brief and dramatic. Certain details of his personal appearance and character are sharply emphasized by the clever juxtaposition of St. Thomas, "the heavy bull of a man," and the vibrant, light-hearted St. Francis. The book is G. K. C., the informal essayist, at his best. G. A. Y.

Font's Complete Diary: A Chronicle of the Founding of San Francisco. Translated and edited by HERBERT EUGENE BOLTON. Berkeley: University of California Press. \$4.00.

The lovers of genuine history covering those pioneer days in the founding of San Francisco at the time when the colonies in the East were struggling for independence, will crave the whole story of "Anza's California Expedition," which Dr. Bolton's scholarship has given to the English-speaking public. Font's Complete Diary is a part of the fourth volume of that valuable series. But this outstanding work of the ingenious, accurate, and literary priest whose wisdom discovered so many of the sites for later missions and whose pen so vividly described the newly discovered terrain, the types of the natives, their peculiarities of physical appearance, their habits and customs, merits its own distinctive setting and place in the American library. The University of California is to be congratulated on its perfect achievement, for the volume is a masterpiece of the printer's and the binder's art. The translation has a piquant flavor preserving the humor, joy, and pathos of the original. Brave Fray Pedro Font, though in poor health, faithfully kept up with the expedition and daily noted with exquisite care and true insight each experience which later he evolved into the complete diary; and so thorough and accurate are the details that one can follow the explorers and recognize the locations in and about the Golden Gate today. One would look far for a more entrancing narrative. Few novels can compare with this human story of the founding of the glorious West. B. R. E.

Labor Problems in American Industry. By CARROLL R. DAUGHERTY, PH.D. Boston: Houghton Mifflin Company.

The author begins his book in a way unique for writers on industrial problems by calling for a definition of the term. A problem, he says, is in every case, be it mathematical, chemical, or otherwise, a lack of adjustment among the elements of a given situation. This definition granted, he finds that our labor troubles consist in a lack of adjustment among labor, capital, and consumer. On the basis of this lack of harmonious relationship he

constructs the three main divisions of his work: the approach to the problems, the problems themselves, and the attempt made to solve them. Each division is again clearly and very extensively subdivided. In each we find interwoven numerous paragraphs of industrial history. The author lives up to his assertion in the Preface that "attention is given in this volume to almost all the main areas of human maladjustment, which are to be found in American industry today." The book is splendidly bound. Diction is very clear. It would be futile to find fault with some statements that are no longer valid after the promulgation of the NIRA, NRA, and AAA. These codes have made numerous attitudes wobbly which up to this have been considered firm and invulnerable. A case in point are the paragraphs on the weapons used by employers and employees in their industrial conflicts. Some of these weapons must now be relegated to a museum of industry. Carroll Daugherty's treatment is characterized throughout by well-balanced judgment and objectivity. In an extended course on labor problems this book might well serve as a text. An exhaustive index and sixty-six tables enhance its value. P. H. B.

Stephen Foster, America's Troubadour. By JOHN TASKER HOWARD. New York: Thomas Y. Crowell Company. \$3.50.

Stephen Collins Foster was born in Pittsburgh, Pa., July 4, 1826, and died in Bellevue Hospital, New York City, January 13, 1864. The date of his birth is memorable because of the death on the same day of two pre-eminent statesmen, one the author, the other a staunch advocate, both signers, of the Declaration of Independence adopted fifty years before—July 4, 1776—John Adams and Thomas Jefferson. In the present volume, John Tasker Howard has presented the interested public with a monumental work of research that delves into the most intimate minutiae of Foster's life and habits and family history. It is a brilliant biography that clearly demanded the most attentive scrutiny of every detail, and exacted from the author the faithful exercise of his most skilled judgment. The result is a reliable tribute of devotion and love to "America's Troubadour," whose immortal melodies—"My Old Kentucky Home," "Nelly Bly," "Old Dog Tray," etc.—are forever fixed in the memories and hearts of a grateful and appreciative people. The book contains twenty-nine illustrations, innumerable reproductions of original letters, personal accounts, etc.; it is furnished with an appendix in four sections and is closed with an alphabetical index. M. J. S.

BOOKS AND AUTHORS

Poetry and Verse.—Welcome to the "Rising of the Moon" (Gill, Dublin. 2/6), by John K. Casey. It is a book of ballads, songs, and legends which are thoroughly enjoyable, and will appeal to any Irishman. There is the music of Moore in them and the sincerity of Mangan, but frequently where we expect emotion we find sentimentality. Almost all of the selections are national in thought and tendency, and some reveal the immature poet. However, as ballads, songs, and legends, they have a peculiar charm and rank highly.

Sara Teasdale's last volume of poems appears under the title of "Strange Victory" (Macmillan. \$1.00), and contains twenty-two lyrics—all those which she had wished to include in a book and which had been hitherto unpublished. These characteristic wistful verses make us regret the passing of a gentle poet. It has a portrait of Miss Teasdale drawn only a few weeks before her death and a facsimile of her handwriting.

"Tribute to Mothers" (Heymann, Philadelphia. \$3.00), compiled and edited by S. L. Moench, contains 240 verses by a few poets and many poetasters, all written with the laudable aim of honoring Mother and expressing various sentiments suggested by that theme. The price seems particularly exorbitant for a book of so little worth.

For Theologians.—V. Rev. Stanislaus Woywod, O.F.M., has done an excellent service in bringing together under one cover

the various answers to questions that have arisen concerning the meaning to be attached to various canons or the binding power of the same. To those who have no time to search back through different volumes of various ecclesiastical publications, and yet need to have these decisions ready to hand, "Canonical Decisions of the Holy See" (Wagner. \$3.00) will be of definite interest and help.

"A Compendium of Theology, Vol. IV" (Herder. \$2.75), by the Very Rev. J. Berthier, and translated by the Rev. S. A. Raemers, deals with the moral and penal laws of the Church. Thereafter the question of vocation is discussed, followed by a lengthy treatise on the "states of life." The book will prove a worthwhile addition to clerical libraries.

"Manual of the Marriage Laws of the Code of Canon Law" (Pustet. \$3.00) comes from the pen of the Rt. Rev. Louis J. Nau, S.T.D., LL.D., for years Professor of Moral Theology and Canon Law in Mount St. Mary's Seminary (Cincinnati). This volume is the result of careful study and embodies the late decisions bearing on the Code. It reads easily and will prove a real *vade mecum* for busy parish priests.

The Rev. J. B. Raus, C.S.S.R., has just issued the nineteenth edition of Vol. I of "Institutiones Morales Alphonsianae" (Paris, Emmanuel Vitte. 80 francs). The new recension is based on the scholarly work of Fathers Marc and Gestermann, and brings the work of the prince of moralists up to date in line with the latest decrees from Rome.

With the Scientists.—In "The New Background of Science" (Macmillan. \$2.50), the renowned astronomer, Sir James Jeans, shows how the older theories have broken down under the blows of modern experiments. He is insistent, however, on the tentative nature of any theory that is put forward. These theories are but methods of tagging and filing away what the mind seems to detect in nature; they should not and cannot be regarded as final interpretations. Yet the thinking man does want to transcend the data of sense and to arrive at some unifying principle. Sir James' way out is through idealistic monism; but this is sure to prove only a blind alley.

Nature Studies.—"Exploring the Earth and Its Life" (Stokes. \$1.75) embodies in its happily chosen title almost a perfect description of the book. James Lindsay McCreery knows his field, being the author of a similar volume, "At the Zoo and at Home." "Exploring the Earth and Its Life" is a book for readers of all ages, but the young and inquiring mind will find it particularly fascinating. The wealth of illustrations adduced by the author adds immeasurably to both value and appeal.

"The Living World" (Sanborn, Chicago), by Helen Gardner Mank, is a high-school textbook of biology stressing the special adaptations of living organisms to their environment. It is written in a simple and interesting style with many good photographs and drawings, laboratory suggestions, questions, references, a glossary, and index.

Books Received.—This list is published without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BIBLIOGRAPHY OF NEGRO MIGRATION, A. F. A. Ross and L. V. Kennedy. \$5.00. Columbia University Press.
CATHOLIC WAY IN EDUCATION, THE. W. J. McGucken, S.J. \$1.50. Bruce.
CONTEMPORARY DRAMA, EUROPEAN PLAYS IV. \$1.25. Scribners.
ENGLISH WORDS FOR ALL OCCASIONS. Michael West and H. C. Bannerjee. 90 cents. Longmans, Green.
FONT'S COMPLETE DIARY. \$4.00. University of California Press.
MAUREEN O'DAY AT GLENGARIFF. Ruth Irma Low. \$1.00. Bessiger.
ON LEARNING TO SPEAK A FOREIGN LANGUAGE. Michael West. 90 cents. Longmans, Green.
ONCE A WILDERNESS. Arthur Pound. \$2.50. Reynal and Hitchcock.
PRESBYTERO JOANNE APUD PAPIAM, DE. Primus Vannutelli. Berruti.
SCAMPER. Anna Roosevelt Dall. \$2.00. Macmillan.
SPIES I KNEW. Marthe McKenna. \$2.50. McBride.
TRADE ASSOCIATIONS AND INDUSTRIAL CONTROL. S. N. Whitney. \$3.00. Central Book Company.
TUTTI I PAPI, FRANCESCO Zanetti. Berruti.
VIRGIN-MOTHER, THE. Sister Mary Paula. \$1.75. Bessiger.
VITAL CONTROL. L. H. Hough. \$2.00. Abingdon.
WORLD'S STAGE, THE: OBERAMMERGAU, 1934. \$1.00. McBride.

The Black Mountain. A Modern Tragedy. Duchess Laura.

When one picks up a book and finds that it is a story of a strange country and of a still more strange people, the thought comes unbidden, "How much of it is true?" This is especially the case when the author, so to speak, is showing up the faults and backwardness of the people. Now in "The Black Mountain" (Knopf. \$2.50), Alan Hillgarth paints for us a vivid portraiture of the state of peonage of the Indians in Bolivia. Little more than slaves and sunk to the depths of degradation, the natives fall an easy prey to the scheming politicians. Even their religion has degenerated into idolatry, according to the writer. Knowing that so much has been proven false which has been served up about South American countries, one hesitates to accept as entirely true conditions depicted by Alan Hillgarth. The staccato style and the impersonal presentation of the characters, so much affected by current writers, has been used as the vehicle of this tale with the result that what might have proved an absorbing struggle of serfs against masters degenerates into a tedious and morbid tale. There is no doubt, however, that we are listening to one who has lived in the *montaña* region of Bolivia, and whose heart goes out to the suffering natives. For that we thank him, and hope that the story of Patricio will raise up another Simon Bolivar or Garcia Moreno.

A mill town in Yorkshire is the scene of "A Modern Tragedy" (Macmillan. \$2.50), by Phyllis Bentley; and, though the depression brings many minor tragedies to this little corner of the globe, the protagonist of the feature drama is one Walter Haigh. He appears as a youthful employe in the textile mill of the town, ambitious to win fortune and the love of a fair lady. He wins both for a time but at the end is led away to prison, stripped of his wealth, branded a felon, and retaining only the love of his fair lady. The author names her story a tragedy. Hence she seemingly would have us pity her youthful hero; would have us judge him innocently led astray, imposed on, a victim of circumstances and the guile of the villain—yet it is hard for the casual reader not to feel disgust for the young man's utter stupidity and lack of moral fiber; and equally hard not to be a bit morally righteous and say that he deserved the fate which overtook him. However, the career of Walter Haigh is really but a small part of the book. Rather it seems to be, in purpose, an appeal for unselfishness and brotherly love in business, as the only remedy for the conditions of stress and want which are to be found in the counterparts, throughout the world, of this little mill town in Yorkshire. As such, the appeal is not convincing for the simple reason that it is utterly lacking in solid, uplifting motivation. As mere fiction, the book is interesting enough, but it is inductive of gloom rather than cheer—depressing reading for days of depression.

"Duchess Laura" (Longmans, Green. \$2.00), by Marie Belloc Lowndes, gives further episodes in the life of the Duchess of Richborough. The well-known author of "The Duchess Intervenes," gives the portrayal of a character of vivacity, whom time makes mellow and more delightful in personality. The heroine is a woman whose kindly and humanly interest extends beyond the affairs of her own family into the lives of old friends and new acquaintances alike. One feels that the Duchess is sincere, affectionate, a devoted wife and mother. The episodes in the novel follow quickly and interestingly from the time the Duchess returns to England after six years spent in Canada where the Duke served as Governor-General. She announces her intention of settling down quietly and tells her husband that her motto will be, "Grow old with me—the best is yet to be." But the events of the story show that no commonplace monotony existed in the life of the Duchess Laura. She meets each situation as it presents itself. The Duchess, ever alert to the consequences of folly, wishes to bring a solution to each problem. In reading such an interesting novel one wishes one might have met some men and women who had had more uplifting love affairs—for surely life is not entirely sordid, after all.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

A Polite Reminder

To the Editor of AMERICA:

I read my AMERICA from cover to cover, yet I recall no criticism of "Anthony Adverse," although obscure books are commented on. What is your official opinion of this book? I recall none in the *Commonweal* either, though the book is running wild for six months.

New York.

A SUBSCRIBER.

[The book was reviewed in our issue of August 12, seven months ago.—Ed. AMERICA.]

Heart-Breaking Appeal to Any Philanthropist

To the Editor of AMERICA:

In an article in the issue of AMERICA for February 24, entitled "Husbands—Where?" Eileen Leary makes the statement: "Catholic men too often dismiss marriage for economic reasons, for worldly reasons, or for selfish reasons," to which I feel bound to answer, "Marriage—How?" And though I answer by way of another query, I believe I do answer her in part, because to my mind her lament should not be that girls over twenty-five have little prospect of meeting the husband, but that girls should not reach twenty-five without having met him.

I am twenty-three years of age, a graduate with honors of our most outstanding Catholic college, with a Catholic grammar and high-school background. Because of these advantages and since my tendencies and tastes seem to run in that line, I have been advised to follow my inclinations and study law, and am in my first year at another Catholic institution. There is a girl with whom I am very much in love and whom I want to marry; yet when and how can I? My inability to do so at once, as I should like, is due to the very reasons Eileen Leary enumerates as men's reasons for dismissing the thought.

Economically I am unable to support a wife and family, though I can support myself and pay my way through school. Possibly I could marry, and we might be able to struggle along; but a difficulty arises. Both of us have been reared in moderate comfort—no "lap of Midas," mind you—and to marry would mean a great lowering of our scale of living; not simply the loss of the little luxuries to which we have been accustomed, but an absolute struggle to provide the simple necessities of life. People of experience with whom I have talked (including Jesuit-priest friends) agree that to begin married life in such fashion, especially for those whose sensibilities have been developed through collegiate education, is to foredoom the marriage to failure; I am not thinking of divorce, but of wrangling, petty recriminations, and mutual unhappiness.

To leave school and begin work would probably provide sufficient income, if work could be found, but it means the death of ambition, the inability to follow the one profession for which I feel suited. A man's suitability to his work reflects itself in his domestic relations: if he is in the right niche he will be happy and radiate this happiness in all things; if he has no liking for his work it will make it more difficult for him, will make him melancholic and disheartened, and he will bring this same spirit into his married life—frowns where there should be smiles. No; to leave his chosen line would eventually prove detrimental to his marriage; so a worldly reason prevails—his work.

This, I think, is the plight of the majority of the recently graduated college men. They want to marry, but for economic reasons, governed by other considerations, feel that they would

be doing not merely themselves, but the object of their affections, grave injustice. Can a man ask a girl to begin with him a struggle that will last perhaps his entire life, when on the other hand if he works alone he will be able to offer her security in a few years? (If the man and woman have already met and come to such an understanding, this would be no answer to your contributor.) With this fact in mind the college man steers clear of entangling alliances. "Until I am in a position," he says. But as he works on, that standard of position mounts higher, and he becomes more and more absorbed in his work until he becomes a confirmed bachelor.

Since Eileen Leary's article has to do with young women who will be happily married only to college men, it follows that a way should be devised for college men to be able to marry when they are younger, and then should be fewer unmarried Catholic women of thirty. Perhaps some philanthropist will establish a "Marriage Endowment Fund" from which young men can draw to finance their marriages, the money to be repaid when their earning power has increased.

The complexities of modern civilization have forced all but the illiterate to advance the age at which they can marry, and so, for the sake of those thousands of young college men who want to marry now, but cannot for reasons outlined above, and the thousands of young women whom these men probably will not marry ten years from now, I ask, "Tell Us How We Can Marry!"

Address Withheld.

A PROFESSIONAL STUDENT.

Even on "Prom" Sunday

To the Editor of AMERICA:

An echo of the little boy who expressed his idea of the liturgical movement, "I like to have my say in the Mass" comes from St. Mary-of-the-Woods, Ind., where for many years efforts have been made to comply with the wishes of the Holy Father.

In the college an hour a week and in the novitiate three hours a week are devoted to liturgical singing and to the study of the chant, and interest has been periodically stimulated through intensive courses conducted by the Rev. Dom A. Eudine, O.S.B.

Every Sunday and feast day the Proper of the Mass is sung; the Ordinary is sung every other Sunday by the Sisters and novices and by the student body on the intervening Sundays. Further, there is congregational singing for daily Benediction and for the Sunday Vespers of the Blessed Virgin Mary.

This sounds like a great deal of work, but it has attained its purpose, which is not merely assisting at liturgical functions but actually participating in them. And all this is accomplished, not by expertly trained vocalists, but by groups constantly changing; the college year and the novitiate six-month rotation make it necessary to adjust conditions to the loss of old members and the incoming of new at the end of each of these periods. I wish to stress that fact because it is quite possible that the majority of unprofessional choir singers has been discouraged and prevented from undertaking the singing of the chant by the thought of the perfection of the Solesmes monks, which they felt they could never attain. Under proper direction, it is only necessary to have what every individual can have—a cooperative attitude, to achieve that universal appeal and prayerful influence; otherwise the Holy Father would never have demanded that the Gregorian Chant be the song of the people.

At St. Mary-of-the-Woods a growing appreciation for the chant is manifest. Perhaps one little example will substantiate that statement: the students always sing the Mass on "Prom Sunday"—voluntarily. On the face of it, that doesn't look like a momentous proof. But if 200 girls, after dancing until midnight, actually want to sing the Mass next morning, and really do it with a depth of devotion so marked as to earn many laudatory comments from musicians and students of the Liturgy, there is, I should hazard, more than a spark of appreciation for the sacred Chant in that group of girls.

St. Mary-of-the-Woods, Ind.

MARIE LAUCK.

State Interference

To the Editor of AMERICA:

Whenever the question has come up about Catholics trying to get their just share of the school taxes for our Catholic schools, AMERICA has sounded a note of caution and warning on account of the alleged danger of State interference in our Catholic school system. Now it seems to me that, while there might be some danger of such interference in States where the Catholic population is small, this danger would not exist in states like Rhode Island, Massachusetts, and a few others where Catholics form a large percentage of the total population. Why not, therefore, urge and encourage our people in these States to fight vigorously and persistently for their rights in this very urgent matter? If they win in this fight they can be relied upon to ward off any State interference in their Catholic schools. And if we succeed in having our rights recognized in those States where Catholics are numerous, we can more easily obtain our rights in other States in which we would have a fair chance of maintaining the independence of our Catholic school system from undue interference on the part of the State.

Shreveport.

LEO EMMET.

"Poor Lady More!"

To the Editor of AMERICA:

Daniel Sargent puts into the evidence a letter from Lady More. The reference he gives ("Letters and Papers, Henry VIII," vol. III, 800) . . . should be to vol. VIII, where a digest of the letter appears as No. 800 on page 301. As Mr. Sargent's version of it does not exactly correspond to that given in the work cited, it would be well to set out what is given.

Acknowledges herself much bounden to him for his manifold goodness, which is her husband's and her greatest comfort. Has been compelled of very necessity to sell her apparel to provide 15s. weekly for the board wages of her poor husband and his servant. Wishes to know whether she may attend on the King's highness, as the young ploughman that died [in her house] five weeks ago was diseased of an ague three years before, and no other disease has since appeared there. Begs of him, for the love of God, to consider the premises, "and thereupon of your most abundant goodness to show your most favorable help to the comforting of my poor husband and me in this our great heaviness, extreme age, and necessity."

Before coming to a discussion of this letter, I must be allowed to say that I had no intention, as Mr. Sargent seems to suppose, of disparaging Lady More. Neither he nor Father Bernarding is obliged to "come to her rescue" from my ruffianly hands. If Lady More was illiterate, so also were nearly all women of her time. The learning of More's daughters by his first wife was regarded as exceptional to the point of eccentricity.

As I urged in my reply to Father Bernarding, the fact that More wrote a letter to his wife does not prove that she could read it. In view of the other circumstances cited by me in my previous letter, I continued to doubt her literacy, and believed that the letter was intended to be read to her by one of her step-children. Nor, despite Lady More's letter, am I quite convinced even now. The majority of letters in those days (as is true of some letters in these days) were not actually written by the correspondent. In "Letters and Papers, Henry VIII," the holograph is not attested to by the editor. The source he indicates is L. Howard's "Collection of Letters and State Papers" (London, 1756), Vol. I, pp. 271-272. I have this book before me, and in it the letter is given in full. But though Howard says it is an "original," it must be remembered that he lived in an uncritical age. He does not even cite the manuscript source. I have done my best to find this out. It may be the item listed in *The Catalogue of Manuscripts in the British Museum (The Arundel Manuscripts)*, 152, fol. 320b., which is described as "Petition of Sir Thomas More's Wife and Children to Henry VIII, praying for his release from prison." This, from the way it is listed in the index, would seem to be merely a transcript,

in which event it probably can never be positively proved either that Lady More could write or that she could not.

Mr. Sargent, as the author of a life of More, may have seen the actual letter. In any event I should very much like to know why he presumes that it is in Lady More's handwriting. Has he so much as given a thought to the possibility that it could have been written on her behalf by somebody else?

A very interesting question has come up over an incidental point in my article, but it is one that can be settled only by a careful and expert examination of documents. As a start one might compare the script of Lady More's letter with that used by Margaret Roper. If I maintain an attitude of scepticism, it is in the hope, not that my surmise may turn out to be correct, but that somebody—and the finger of fate points to Mr. Sargent—will be sufficiently provoked by me to go to the bottom of the matter.

Washington.

THEODORE MAYNARD.

Laymen and Liturgy

To the Editor of AMERICA:

The layman's difficulties: He is handicapped by a lack of sound instruction in the liturgy of the Mass. He is handicapped by a lack of present guidance in using the Missal and following the celebrant. The excessive speed with which Mass is sometimes said makes it, even for well-trained Missal-users, impossible to follow the priest at the altar. No effort is made to announce just before Mass the Mass of the day and give those present a chance to look up the Collects, Epistle, Gospel, etc.

May I make some suggestions? (1) In every parish, before the Sunday sermon, a short instruction on the Liturgy of the Mass. Such a course could be completed in a few months and repeated if such should prove advisable. (2) Just before Mass a short explanation of the Mass of the day with a few notes on the feast and with direction where to find it in the standard Missals. (3) To try and introduce in every parish a standard Missal which will render the instruction satisfactory. (4) Bringing continually home the truth that the Mass without Communion is only a part of the complete Sacrifice. (5) Wherever possible, to guide the children during the children's Mass in following the Holy Sacrifice, instead of turning this Divine Action into a singing of unrelated hymns and sweet organ tunes. How can ever anything be accomplished if we don't start with the child? I know that at present in most Catholic schools time is given to Mass instruction, but these instructions and the way the children's Masses are often conducted seem vastly different. (6) Impressing on the seminarians to make it a rule of at least one-half hour for the Holy Sacrifice. What untold graces are lost for the thousands of the Faithful who cannot pray the Mass on account of the excessive speed, and are discouraged after trying it a few times!

All this will continually keep the laity alert to the fact that the Missal in praying the Mass is essential and that the Mass itself is the most essential truth of our entire religion.

This entire subject could be made outstanding in the sodalities and societies. Following up is the great secret of successful advertising, taking into account the forgetfulness and easy distraction of man's mind. We are continually reminded of our obligation in connection with Sunday Mass, but let us not forget that the way we attend Mass will do more to bring back the Sunday Mass-missers than all the sermons combined.

Vancouver, B. C.

J. VAN DER GRACHT.

Beauty through Asceticism

To the Editor of AMERICA:

It is significant that the Catholics of the Middle Ages knew how to fast. Not fasting, the modern age, having no imagination or creative faculty, produces no distinct Catholic art. But, says your contributor, H. G. Kramer, S.M., there is some sign of improvement in architecture. And there are evidences of the present era returning more closely to the principles of Catholicism. Thank God that it is so, for there are many groping for the light.

Philadelphia.

J. LEO J. VASCYLA.

Chronicle

Home News.—A bill setting up twelve credit banks for the relief of "the medium-size man in industry and commerce" was sent to the Senate and House by the President on March 19. These banks would be authorized to grant loans to industries under NRA codes up to five years' maturity. The Bankhead Cotton bill, to limit the amount of cotton grown by placing a ginning tax of fifty per cent on cotton ginned beyond 10,000,000 bales, was passed by the House, 251 to 114, on March 19, and sent to the Senate. A revised stock-exchange regulation bill was submitted to Senate and House committees on March 19. Although the bill was liberalized, the New York Stock Exchange, supported by other securities exchanges, was fighting for further modification. The Dies Silver Purchase bill was passed, 257 to 112, by the House on March 19. Under the bill, surplus American farm products could be exchanged for foreign silver, under the supervision of an "agricultural surplus exchange board," which could pay a premium of twenty-five per cent above the world market price of silver. On the same day, the House passed the McDuffie bill, providing complete independence for the Philippine Islands in from twelve to fourteen years. On March 20, the House voted for an investigation of Nazi activities in the United States. At a hearing on March 16, Colonel Lindbergh criticized the pending bill for returning the air mail to private operation, as well as the cancelation of contracts held by private carriers. The Army air-mail service was resumed on March 19, after being grounded for a week while new routes and safer methods were being worked out. On March 15, the President excluded from future Government contracts anyone who did not actually certify compliance with the NRA code for his industry. On March 20, he approved the code for grain exchanges, after nearly a year of negotiation. The code seeks chiefly the prevention of extreme market changes by continuing daily fluctuation limits. It also establishes minimum margins and increased supervision of exchange operations. In a report to the Senate on March 21, the Federal Trade Commission sharply criticized the NRA code for the iron and steel industry, and urged that it be withdrawn and redrafted. The Commission reported the major units in the industry could dominate policies, with price increases and price fixing. Spokesmen for the railway unions on March 17 rejected the management request for the continuance of the ten-per-cent wage deduction beyond its expiration date. On March 22 both sides accepted President Roosevelt's suggestion of Railroad Co-ordinator Eastman as conciliator in the wage dispute. Through the personal intervention of the President on March 20, a postponement was secured of the strike of 44,000 automobile workers previously set for March 21. The employees charged discrimination and discharge of employees for joining other than company unions. Representatives of the manufacturers and of the Auto Workers Union of the

American Federation of Labor agreed to hold conferences with the President in Washington. He met with the manufacturers on March 22, and with the employees' representatives on March 23.

Rome Treaties Signed.—Agreements were signed at the Palazzo Venezia in Rome on March 17 by Premier Mussolini of Italy, Chancellor Dollfuss of Austria, and Premier Goemboes of Hungary. The first agreement concerns consultation. In order that the "three Governments may establish premises for wider cooperation with other States," they bind themselves "to agree among themselves on all problems which particularly interest them and on those of a general nature" in order to promote a common policy. "For this purpose the three Governments will proceed to common consultation whenever any of them considers it advisable." In the second agreement, the three Governments agreed "to adopt measures necessary to overcome Hungary's difficulties arising from the fall in wheat prices;" and to develop the traffic at Adriatic ports (such as Trieste). The third agreement concerned preferential trade agreements between Italy and Austria. Nothing was contained about treaty revision in the agreements, which did not undertake to establish an alliance, but rather a coordination of aims between the three countries.

Comments on the Rome Treaties.—The impressions produced by Italy's outmaneuvering of the Nazis with regard to Austria fell into two classes. The Austrian press was highly enthusiastic. The semi-official *Reichspost* said that the agreement "contains an invitation to all European States to work with Austria, Hungary, and Italy in the spirit of the new pact for a complete rebuilding of Europe." French official opinion was quoted to the effect that anything which helps Austria is satisfactory to France. Czechoslovak official opinion, however, found the treaties anything but reassuring, and warned that the implied revisionism would menace Hungary's neighbors. Nor could the Little Entente join. Yugoslav opinion looked to Germany for support and understanding. British official opinion was said to favor Italy.

Japanese-American Good Wishes.—The United States Department of State made public on March 21 an exchange of direct communications between Koki Hirota, the newly arrived Japanese Foreign Minister, and Secretary Hull. Mr. Hirota expressed his belief that all issues between the two nations would be settled in a spirit of frankness, cooperation, and reconciliation. In his reply Mr. Hull referred to the absence of conflicting interests in the matter of trade between Japan and the United States and repeated the belief that their interests in the Far East could be harmonized to the good of all.

Mussolini's Address.—Profound disturbance was made in European opinion by the address delivered on March 18 before the Quinquennial Assembly of the Fascist party by Premier Mussolini. Germany, said Sig. Mussolini,

should be granted the right to rearm and to possess weapons and effectives for her defense. "If the armed nations do not disarm, they commit a breach of the Treaty of Versailles and cannot therefore impose disarmament on others." Hungary, said the Premier, "has been terribly mutilated, and millions of her people live in foreign lands. Italy has supported and will continue to support Hungarian aspirations." Political and economic expansion of Italy in Asia and Africa was imperative. The references to Hungary were understood in France as aiming at French aspirations with regard to the Little Entente; and the appeal to Versailles for the Germans was thought to contradict the revisionist declarations for Hungary.

Les Staviskiensi.—Last week the Stavisky scandal disclosed further and hitherto unsuspected ramifications. So sensational was the testimony given to the parliamentary commission of inquiry by Deputy Philippe Henriot that a censorship was clapped on the record and his facts were not permitted publication. Rumor, however, said that Henriot had convincingly laid responsibility upon Stavisky for the mysterious poisoning six years ago of Deputy Jean Galmot and also for other unsolved murders. M. Henriot's papers, it was disclosed, included a whole new group of letters which he gave to the police as a basis for additional arrests in the case. One of the letters involved Joseph Paul-Boncour. The Henriot testimony, in brief, seemed to have painted a picture of Stavisky as the chief of a huge and sinister band of terrorists who stopped at nothing to gain their ends. Meanwhile Emile Blanchard died in a hospital following his attempted suicide to escape the witness stand, there were new arrests, and charges were made that a Stavisky check for 2,300,000 francs, made out to Louis Proust, had been contributed to the Radical Socialist campaign of May, 1932. Almost simultaneously before the riots-investigation committee the dangerous subject of Freemasonry was openly mentioned by one of the witnesses. The country was deeply interested, because it was known that Masonry played a large, if carefully hidden, role in the recent events in France. New facts, resurrecting the suspicion that Stavisky was the victim of murderers, rather than a suicide, brought orders for a new autopsy.

Hitler Attacks Unemployment.—On March 21, in a speech at Unterhaching, near Munich, Chancellor Hitler outlined a drive to put 2,000,000 to work. The official figures showed that 3,374,000 were unemployed at present. His program called for an expenditure of 1,000,000,000 marks for the year. He exhorted the workers to be content with low salaries until business picked up. He severely threatened employers who would seek big dividends while so many citizens were unable to eke out a living. Hitler praised the humanitarian character of the Nazi program and stressed the fact that criticism would not be tolerated. It was reported that during the last year Germany's industrial production had recovered forty per cent of the decline since 1929. The announcement of

Dr. Hjalmar Schacht that unless Germany's foreign debts were written off or greatly reduced Germany could not enter foreign trade distressed Americans. The belief was general that Germany was spending extensively in rearmament. Hitler had made it clear that Germany intended to be equal to other nations in military defense. Creditors believed that much of the money that should be used for paying interest on foreign debts was being consumed in extravagant military competition at home. German bonds of the Dawes and Young issues dropped suddenly. Official reports showed that the foreign-trade balance for February suffered another deficit of nearly 35,000,000 marks. Such unfavorable balances lessened Germany's ability to pay foreign debts, for the Reichbank was without resources to make payment in gold. The bank statement for March 7 showed the ratio of reserve against outstanding notes as 9.4 per cent. Adolf Cardinal Bertram, Bishop of Breslau, in a recent Pastoral Letter boldly exhorted his clergy and people to stand firm in resisting encroachments on the rights of the Church guaranteed by the Concordat. He condemned the program of Nazi newspapers in making attacks on the Catholic Faith, Catholic schools, and the loyalty of Catholic organizations. Father Boecker, of the Vinnenberg Monastery, was sentenced at Dortmund to fifteen months imprisonment on a charge of libeling Nazi officials.

Austria Quiet.—Chancellor Dollfuss returned from the Roman Conference much elated over the prospects of better economic conditions for the farmers in Austria and Hungary. Dr. Winckler, who aided Dollfuss in protecting agriculture, was dispatched to Rome to negotiate details of the new agreement. There was a report that the Heimwehr leaders at a recent congress, called during the absence of Chancellor Dollfuss by Emil Fey, voted with Prince von Starhemberg against transferring the command of their organization to the Government. They claimed to be better able to protect home interests in their present form. They were demanding that Dr. Richard Steidle be appointed Secretary for Propaganda and Dr. Strasella Minister of Justice. Both are Heimwehr men.

Taxes in Ireland.—The heavy burden of taxation which the people of Ireland have been asked to shoulder ever since the beginning of the trade war with Great Britain would not be relieved, according to the present estimates of the budget to be introduced in April. It was reported that the heavy bill of national expenditures for the current year would approach £35,000,000, an increase of almost £1,000,000 over the 1931 total. The year ending March 1 called for the national expenditures of £26,500,000 while an additional £8,000,000 was estimated to run the Government for the coming year. According to a report of the *Irish Press*, "These increases are generally associated with the wider policy of relief and aid to agriculture and industry pursued by the present administration." Large enterprises were said to have been financed by the Free State Government, including peat production, industrial and alcohol plants, and the establishment of a

far-reaching research council. The Government contended that these large sums now voted for industrial and agricultural developments would eventually diminish the sums required for relief schemes as the country becomes more prosperous. The most disquieting feature in the economic sphere was reported to be the continued decline in external trade and the growth of unemployment. Although the latest trade statistics, for January of this year, revealed a slight improvement in both imports and exports as compared with the corresponding month of last year, that position was maintained only at the cost of subsidies and bounties of between two and three million pounds a year. At the same time the number of "registered unemployed" and those in receipt of "home assistance" from local authorities have increased, causing a severe strain upon local finances. In the Senate on March 22 the Uniform Restriction bill, which Mr. Ruttledge frankly admitted was directed against General O'Duffy's "League of Youths," was defeated. President de Valera went in person to the Senate chamber and made a plea for the passage of the bill before the Opposition and the Independents.

Arabs Jailed.—Fifteen of the eighteen Arabs who were on trial for participation in the riots at Jaffa, Palestine, last October were found guilty on March 19 and sentenced to various terms of imprisonment. The demonstration in which the Arabs participated in protest against Jewish immigration and the sale of land to Jews were held by the court to be in violation of the Government's order. In passing sentence upon the accused the court considered the following counts: (1) loss of life and property caused by the demonstration; (2) the spread of these troubles from Jaffa to the rest of the country; (3) the actual participation of the accused and their previous history in other disturbances.

Events in Mexico.—Several meetings were held to express opposition to the sexual-education plan of the Secretary of Public Education. In the early part of March, a spiritual mission for Mexican children was held, following the suggestion of Father Romero, S.J., and protection was asked for the Mexican children whose souls are threatened by sexual education and Communist influences. Circulars have been sent to school teachers asking them to sign a pledge binding them to the support of the program of the Revolutionary Party and to the opposition of anything interfering with it. Disregarding two injunctions that had been granted, the Mexican Government took possession of the Colegio Teresiano at Mixcoac in February, driving out the teachers and pupils by using armed forces and tear gas. The school was a private institution, but nevertheless the Government laid claim to the property and all its furnishings and school equipment.

Chaco Peace Effort Fails.—Bolivia and Paraguay rejected the peace proposals of the League of Nations Commission and their contending armies were preparing

to engage in the most important battle since December at Fort Avanti, thirty-eight miles southeast of Fort Ballivian. The retreating Bolivians rallied for the defence of Fort Ballivian, which they called their Verdun. In well-informed Latin-American circles it was thought that the failure of the peace negotiations was due to the officiousness of the League Commission in claiming jurisdiction and insisting upon taking the negotiations away from the Montevideo Conference. This move was widely criticized by many Montevideo delegates, who felt that the high-handedness of the League Commission had prevented the otherwise certain success of the Conference's peace efforts.

Governor Removes Philippine Official.—Governor General Murphy on March 20 dismissed Tomas Confesor, Director of the Bureau of Commerce, under the guise of accepting his resignation. In a statement to the press the Governor said that Sr. Confesor had been guilty of speculating in the stock market, of exceeding his authority in making regulations, and attempting to intimidate witnesses who had brought charges against him. The case brought by Courtney Whitney, an American attorney, attracted considerable attention when Sr. Confesor countered by attempting to obtain Mr. Whitney's disbarment.

Swedish Loan for Russia.—A bill was introduced on March 18 into the Swedish Riksdag to sanction a Government loan of 100,000,000 kronor to the Soviet Union, the money to be used for Russian purchases of Swedish goods. Bonds at 5½ per cent would be issued, repayable between 1939 and 1941. The agreement was assailed in Swedish non-Socialist circles, and was to be debated soon in the Riksdag.

Rejoicing in Puerto Rico.—Mrs. Franklin D. Roosevelt completed her seven days' good-will tour of Puerto Rico and returned by plane to Washington just in time to celebrate her wedding anniversary with the President on March 17. With characteristic energy Mrs. Roosevelt observed conditions in all parts of the Island and made a deep impression, especially on the poor and lowly, by the thoroughness of her investigation, her sympathy and tact. After her departure Governor Winship sent a congratulatory message to the President.

In Hilaire Belloc's last article he dealt with the myth of Henry VIII. Next week in another study he will treat of "The True Story of 'Bloody Mary'." Others will follow dealing with similar subjects.

The Feast of the Annunciation comes this year after Easter. Francis P. LeBuffe will devote an article to it in "Mary's Annunciation—and Ours."

In a paper which will range over a wide field, Prof. Joseph J. Reilly will write of "Some Good Recent Biographies."

Many of our readers are acquainted with a syndicated feature of which P. J. Bernarding will write in "The Bible Game in Pittsburgh."